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PITTSBURGH THEOLOGICAL SEMINARY

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PITTSBURGH THEOLOGICAL SEMINARY

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WELCOME HOME!

I remember when my wife Jane and I first moved here just a few years ago. We felt like we had come home. My hope is that you will feel that way, too.



Part of the reason Pittsburgh Seminary feels like home is that we lived here from 1973-76 while I was working on my doctorate at the University of Pittsburgh. It was a great time to live here. The Steelers won their first two Super Bowls and the whole place was rocking. When we came back the Steelers won again in February 2006, and now they've captured yet another Super Bowl in 2009! What a great city this is with not only wonderful sports teams but outstanding universities, nationally known health care institutions, and internationally recognized arts and culture.

In addition, Pittsburgh Seminary is moving into a new era in its history. Building on the strong foundation of the past, more and more people are recognizing the premier level Pittsburgh Seminary has already reached. Once you begin looking more closely, you will soon discover a world-class faculty with eight outstanding degree programs that prepare pastors and laity for service in today's church both here and around the world. Students are coming to PTS from all over the nation and from around the globe.

Check out all the exciting courses inside this catalog to see the different directions you can go in studying the Bible, theology, church history, ethics, homiletics, Christian education, pastoral care, evangelism, mission, and social ministry among many others.

Just as God gives us each gifts and calls us to certain places for ministry, I believe God also calls us to certain places to prepare for ministry. What you need to determine by examining this catalog is whether or not God is calling you to Pittsburgh Seminary. In addition to perusing this catalog, you really should come to Pittsburgh for a campus visit. That's the only way you will know for sure.

My hope is that someday soon I will be saying to you, "Welcome home!"

The Rev. William J. Carl III, Ph.D.
President

PITTSBURGH THEOLOGICAL SEMINARY

MISSION STATEMENT

On a dynamic and challenging global stage

Pittsburgh Theological Seminary plays its part in

God's redemption of the world through Jesus Christ

By preparing leaders who proclaim with great joy

God's message of good news in both word and deed!

VISION STATEMENT

The question is not what are we doing on this 13-acre campus, but what is God doing out there in the world and how can we be a part of it. With God as author and director, Christ as protagonist, and the Holy Spirit as prompter, we participate in the great drama of salvation history by preparing pastor-theologians and joyful communicators of the Word who are

- **Inspired by** and **enthusiastic about** the Gospel of Jesus Christ, which points to the One who is the center of our lives and the center of the Church;
- **Engaging preachers and teachers** who interpret both sacred texts and contemporary contexts, and **have the audacity to preach with joy** amidst a broken and hurting world— theologians-in-residence who understand history and the constantly changing culture in which we live;
- **Perceptive spiritual directors who “equip the saints”** for ministry by helping people discern their gifts through worship and education, and **helping them see that true joy is no stranger to pain** so that, moved by the Holy Spirit, they can say with confidence, “I care therefore I am”;
- **Life-long learners** who **continue seeking wisdom** and **modeling the faith** knowing that the front line of ministry is not the church building but wherever the people live, work, study, and play **“glorifying God and enjoying God forever”**;
- **Mission-minded advocates who delight** in both **evangelism and social justice ministries**, which are neither conservative nor liberal because Jesus never labeled them that way since both represent the Gospel as in the Luke-Acts tradition;
- **Wise leaders who** demonstrate with integrity how to build **joyful communities** by creating with God's help **positive, happy, and healthy cultures** where people “speak the truth

in love” and understand that real friendship in Christ means having the right to disagree knowing that mutual respect and affection are not at stake;

- **Responsible stewards who** know how to **raise and manage resources** while **encouraging people to be “cheerful givers.”**

Pittsburgh Theological Seminary—we are more than stately buildings and nice classrooms nestled in an urban setting of pathos and hope. “Surprised by joy,” we are a transient community of scholars and learners who rejoice at the opportunity to share in God’s redemptive work in the world. We prepare students of the Word who, called by God, committed to Christ, and empowered by the Holy Spirit, bear witness to the joy of the Gospel. We join the Church through the ages in affirming Christ as Savior and Lord and, following his ancient commission that is new every morning, our graduates and program participants proclaim with great gladness God’s grace-filled message of healing and shalom. To God be the glory!

SEMINARY HISTORY

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for pastoral ministry and Christian lay leadership in all phases of the Church’s outreach.

PTS was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America.

The history of the Pittsburgh-Xenia Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery was dependent on a supply of ministers sent from Scotland. The Rev. John Anderson, D.D., was elected as the first teacher of divinity, and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary, and later to Missouri. It merged in 1930 with a seminary that was founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia

Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pa. From these, the General Assembly of the Presbyterian Church in the United States of America created Western Theological Seminary in 1825. It was indeed a western seminary, furnishing a ministry for the rapidly opening frontier territories along the Ohio River.

CALENDAR 2009-2010

2009-2010 TERM ONE


Orientation	September 3-4
First Day of Classes	September 8
Convocation	September 8
Last Day of Classes	November 16
Reading and Exam Period	November 17-20
One-Week Break	November 23-27

2009-2010 TERM TWO

First Day of Classes	November 30
Christmas Break	December 21 - January 1
Classes Resume	January 4
Last Day of Classes	February 22
Reading and Exam Period	February 23-26
Two-Week Break	March 1-12

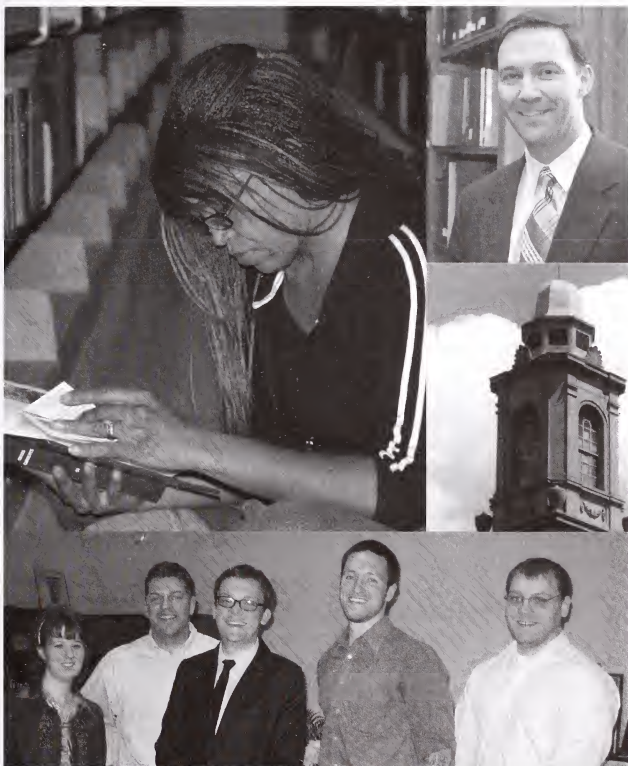
2009-2010 TERM THREE

First Day of Classes	March 15
Easter Break	April 1-5
Last Day of Classes	May 25
Reading and Exam Period	May 26-28
Baccalaureate	June 3
214 th Commencement	June 4



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PROGRAMS



BRIDGING THE WORD AND THE WORLD

THE MASTER OF DIVINITY PROGRAM

(M.Div.)

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity degree are outlined in the section on Admissions. (See page 132.)

One hundred and eleven credit hours are required for the Master of Divinity degree. Normally each course is for three credit hours. When followed on a full-time basis, the program is completed in three academic years. Students are expected to complete the M.Div. degree within six years following matriculation.

One biblical language is required for graduation with the Master of Divinity degree. Some denominations, including Presbyterian Church (U.S.A.), require a year each of both Hebrew and Greek. In preparing for Christian ministry, the development of a broad spectrum of knowledge and competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds, and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological, and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

THE MASTER OF DIVINITY CURRICULUM

THREE-YEAR OUTLINE

TERM 1

JUNIOR

Historical Studies I
Biblical Language
OT01
Spiritual Formation

TERM 2

Historical Studies II
Biblical Language
OT02
NT01

TERM 3

Historical Studies III
Exegesis
Introduction to
Systematic Theology
NT02

MIDDLER

Theological Reflection
on Ministry¹
Pastoral Studies I:
Education
Introduction to
Ethics
Elective *or* Biblical
Language
Elective

Theological Reflection
on Ministry¹
Pastoral Studies II:
Pastoral Care
Christology
Elective *or* Biblical
Language
Elective

Theological Reflection
on Ministry¹
Pastoral Studies III:
Homiletics
Church and Society
Elective *or* Exegesis
Elective

SENIOR

Church and
Sacraments
Elective
Elective
Elective

Missiology
Elective
Elective
Elective

Elective
Elective
Elective
Elective

¹Required course carrying one credit hour for each term

M.Div. students must complete four Bible requirements:

OT01 Historical Books

OT02 Prophets and Psalms

NT01 Gospels, Acts, and Johannine Epistles

NT02 New Testament Letters

THE MASTER OF DIVINITY CURRICULUM FOUR-YEAR OUTLINE

TERM 1

JUNIOR

Historical Studies I
Biblical Language
Spiritual Formation

TERM 2

Historical Studies II
Biblical Language
NT01

TERM 3

Historical Studies III
Exegesis
NT02

MIDDLER I

Theological Reflection
on Ministry¹
Pastoral Studies I:
Education
OT01
Elective

Theological Reflection
on Ministry¹
Pastoral Studies II:
Pastoral Care
OT02
Elective

Theological Reflection
on Ministry¹
Pastoral Studies III:
Homiletics
Introduction to
Systematic Theology
Elective

MIDDLER II

Introduction to Ethics
Elective *or* Biblical
Language
Elective

Christology
Elective *or* Biblical
Language
Elective

Church and Society
Elective *or* Exegesis
Elective

SENIOR

Church and
Sacraments
Elective
Elective

Missiology
Elective
Elective

Elective
Elective
Elective

¹ Required course carrying one credit hour for each term

M.Div. students must complete four Bible requirements:

OT01 Historical Books

OT02 Prophets and Psalms

NT01 Gospels, Acts, and Johannine Epistles

NT02 New Testament Letters

MASTER OF DIVINITY REGULATIONS

ACADEMIC AND NON-ACADEMIC RULES AND REGULATIONS: STUDENT HANDBOOK

The PTS Student Handbook contains all the academic and non-academic rules and regulations not included in the catalog; for example, the grading system, regulations on adding and dropping courses, provisions for independent and directed studies, housing, grievance procedures, and other policies. Students receive the handbook at matriculation. Regulations governing financial aid are obtained separately through the Financial Aid Office.

REQUIRED COURSES AND ELECTIVES

In the Three- and Four-Year Outlines of the M.Div. program above, students must take the required courses identified. Students choose their electives. (See course listings below.) Only in exceptional circumstances should a student depart from the sequence of required courses listed in the Three-and Four-Year Outlines found on pages 11-12. (See also Evening Program page 17.) Many elective courses presuppose required courses as prerequisites, so that students without the prerequisites are not allowed to register for these electives. Students who fail to follow the outlines may find that they must graduate at a later date than they had intended. Prior to registration for each term, the Registrar posts course offerings with prerequisites.

EQUIVALENCY EXAMS

In certain circumstances a student may be excused from a required course, if the student can demonstrate the necessary proficiency in the subject matter. Requests are submitted to the Office of the Dean of Faculty. The Dean then asks a faculty member responsible for teaching the course to administer an appropriate test and report the result. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit will be given.

ENGLISH BIBLE EXAMINATION

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of M.Div. studies.

FIELD EDUCATION REQUIREMENT

Field Education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors. M.Div. students must complete one year of supervised Field Education in a setting approved by the director of Field Education. This requirement is normally fulfilled in the middler year while students are enrolled in the pastoral studies sequence of courses so that students can use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of the faculty and experienced clergy.

Field Education is designed to help students gain acquaintance with a wide variety of ministerial activities, skill in selected tasks, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry, and theological perspective upon the various aspects of the practice of ministry.

A detailed learning agreement, developed by the student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and is a basis for a shared evaluation of progress at designated points in the year. This requirement has been fulfilled when supervisor and student have completed the final evaluation and the director of Field Education has accepted it. This information is shared with the student's sponsoring judicatory if the student grants permission to do so. Students in Field Education placements are expected to give approximately 10 hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted. Field Education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

COURSE LOAD RESTRICTIONS FOR OUTSIDE EMPLOYMENT AND STUDENT PASTORS

Students with full-time employment and student pastors are allowed to take no more than nine credits per term. Students employed full-time are strongly advised to take no more than six credits per term. (See Evening Program page 17.) Student pastors must have a clear agreement with their denominational supervisory agency and congregation about the amount of time needed for a specific course load. Students employed part-time should plan their course loads accordingly. The Dean of Students is the Seminary's resource person for all students with outside employment.

INTERNSHIPS

Internships in a wide variety of settings are available. Summer internships include pastorates, youth assistantships, and placements in summer camps, parks, and secular agencies. Full-time internships of nine to 15 months duration in congregations or specialized settings also provide excellent learning opportunities and can be taken for credit to fulfill the Field Education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. Opportunities are kept on file in the Field Education Office.

OTHER FIELD EXPERIENCES

Supervised Field Education, usually scheduled in the middler year, is possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Fieldwork that is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional experience. Entering students are cautioned to limit fieldwork and community involvement so that their academic studies will not be put in jeopardy.

PREPARATION FOR PRESBYTERIAN CHURCH (U.S.A.) ORDINATION EXAMINATIONS

Preparation for the ordination examinations of the Presbyterian Church (U.S.A.) is offered through required courses and the following elective courses: CH10 History of Presbyterianism, CH16 Calvin's Institutes I, CH17 Calvin's Institutes II, CH28 The Creeds of Christendom, MS10 Polity and Program of the Presbyterian Church (U.S.A.), MS11 Parish Leadership and Practice of Ministry, TH57

16 Programs

Confessing the Faith Today, and WS14 Theology and Practice of Christian Worship.

THESIS OPTION

At the completion of 60 hours of course work, a student with a cumulative grade point average of at least 3.5 can petition the Dean to be admitted to the Thesis Option, using the Thesis Option Petition Form available in the Dean's Office. Admission to the Thesis Option is by vote of the faculty upon recommendation by the Dean of Faculty. The Dean negotiates the assignment of members of the faculty as advisors. Once admitted to the Thesis Option, a student registers for three consecutive terms totaling nine credit hours for Thesis Research. A pass (P) will be entered for the first two terms and then retroactively changed upon completion of the thesis in Term 3 to the letter grade to be received for the entire course of work.

UNITED METHODIST STUDIES

Candidates for commissioning and full conference membership and ordination as deacons and elders in The United Methodist Church must complete courses dealing specifically with United Methodism, which include history, doctrine, and polity (Book of Discipline of The United Methodist Church, 2008, paragraph 324.4a). Pittsburgh Theological Seminary offers the following courses to meet this requirement: CH42 History of Methodism, TH49 United Methodist Doctrine, and MS29 United Methodist Polity. These courses have been certified by the Division of Ordained Ministry, Board of Higher Education and Ministry, The United Methodist Church. Numerous elective courses also enhance United Methodist Studies.

PLACEMENT FOR GRADUATING SENIORS

The Placement Office, through seminars and individual career counseling sessions, assists students as they investigate ministry opportunities and seek to discover the particular place in which they are called to serve. This assistance includes preparation of a résumé/PIF, opportunity searches via the Internet, interviewing, and negotiating a call. The Placement Office also coordinates visits to the Seminary by church officials, pastors, and pastor nominating committees. The Placement Office houses an inventory of Church Information Forms, specialized ministry opportunities, and internship/residency information. When possible, the Seminary also assists alumnae/i who are seeking new challenges in ministry.

EVENING PROGRAM

The M.Div. and M.A. degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in non-church-related work who are intending to pursue a church vocation as well as pastors and educators presently serving churches who have not earned a seminary degree. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church vocation. Applications for entrance into the evening program of study are only accepted for the fall term of each year.

PROPOSED EVENING PROGRAM

TERM 1

2009-2010

Theological Reflection
on Ministry
Pastoral Studies I:
Education
Historical Studies I
OT02 Prophets and
Psalms

TERM 2

Theological Reflection
on Ministry
Pastoral Studies II:
Pastoral Care
Historical Studies II

TERM 3

Theological Reflection
on Ministry
Pastoral Studies III:
Homiletics
Historical Studies III

2010-2011

Hebrew
OT01 Historical Books
Church and
Sacraments

Hebrew
Missiology

Hebrew Exegesis
Introduction to
Systematic Theology

2011-2012

Spiritual Formation
Historical Studies I

NT01/Gospels/Acts/
Epistles
Historical Studies II

Church and Society
Historical Studies III
Introduction to
Systematic Theology

2012-2013

Greek
NT02 New Testament
Letters

Greek
Introduction to Ethics

Greek Exegesis
Christology

THE MASTER OF ARTS PROGRAM (M.A.)

The Master of Arts degree is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the M.Div. program.

The goals of this course of studies include:

1. Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
2. Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
3. Affording specialized work in the field of Christian education. (See Religious Education Emphasis.)

Seventy-two term hours of studies are required for the degree. Twenty-seven hours are to be distributed as follows:

Bible	Nine hours	OT01 or OT02, and NT01 or NT02, and one elective
Historical Studies	Six hours	Two of the following: CH01 and CH02 or CH03
Theology and Ethics	Nine hours	TH01, ET01, and TH02 or TH03
Integrative Essay	Three hours	

Note: Up to 12 hours may be taken through other schools in the Pittsburgh Council on Higher Education. (See page 25.)

Normally, two years of full-time academic work are needed to complete the program. Students must complete the M.A. degree within four years following matriculation.

INTEGRATIVE ESSAY

A concluding exercise that allows for summative evaluation is required. This requirement can be fulfilled by writing a 5000-word integrative essay on a topic that integrates the areas of study listed above. Alternatively, a student may elect the thesis option described below.

THESIS OPTION

Candidates may also choose to write a thesis, in lieu of the Integrative Essay, which will normally be between 80 and 100 pages in length. Students may register for up to nine hours of credit, three hours of which would be done as research for this project under the direction of the thesis advisor, who must be a member or adjunct of the faculty. Thesis research hours count as elective credit. It is the responsibility of the candidate, with the assistance of the director of M.A. studies, to select an appropriate advisor, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, since the thesis will be due at the end of Term 2 of the graduation year.

RELIGIOUS EDUCATION EMPHASIS

A special track that emphasizes religious education is available for M.A. candidates who wish to prepare for educational ministries. Their course of study should reflect the balance of studies described above. Choice of such courses will be made in consultation with the education faculty of the Seminary. Candidates for the M.A. degree with this emphasis are required either to write a thesis as above with an advisor approved by the education faculty of the Seminary or to complete a summative evaluation process prescribed by the education faculty.

At least six, but no more than nine, term hours must be taken in supervised Field Education. Arrangements for such work will be made in consultation with the director of Field Education and the director of M.A. studies, and credit will be granted as Independent Study courses taken with the education faculty.

MASTER OF ARTS IN RELIGION FOR INTERNATIONAL SCHOLARS

A special track leading to the M.A. degree is available for international students who have completed their first theological degree (e.g. B.D., M.Div.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. For degree completion, students must have nine hours of Bible, six hours of history, six hours of theology, three hours of ethics, and one research and writing seminar.

THE MASTER OF DIVINITY/MASTER OF SOCIAL WORK (M.Div./M.S.W.)

DUAL DEGREE PROGRAM

To encourage and equip men and women to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity (M.Div.)/Master of Social Work Dual Degree (M.S.W.).

The dual effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the dual program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in direct clinical practice, community organization, or social administration, certificates in child welfare, gerontology, and for home and school visitors.

Candidates for the dual degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work. Should a student elect to terminate the dual degree program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:
University of Pittsburgh
School of Social Work
2104 Cathedral of Learning
Pittsburgh, PA 15260
412-624-6346
sswinfo@pitt.edu

THE MASTER OF DIVINITY / JURIS DOCTOR (M.Div./J.D.)

DUAL DEGREE PROGRAM

In 1983, the School of Law at Duquesne University and Pittsburgh Theological Seminary established a dual degree program leading to the Master of Divinity (M.Div.) and Juris Doctor (J.D.) degrees.

In the Judaeo-Christian tradition the contact is very close between justice and law and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program are expected to work in a wide array of professional tasks, such as law firms that specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate completion of both degrees would normally take six years, the dual program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed 19 in the day division and 15 in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law of up to 18 hours. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other.

Inquiries about the School of Law at Duquesne University should be sent to:

Duquesne University School of Law
600 Forbes Ave.
Pittsburgh, PA 15282
412-396-6300
lawadmin@duq.edu

THE MASTER OF DIVINITY / MASTER OF SCIENCE IN PUBLIC POLICY AND MANAGEMENT (M.Div. / M.S.)

DUAL DEGREE PROGRAM

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary offer a dual degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Policy and Management (M.S.). Through the recognition by each institution of work performed in the other institution for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public Policy and Management is increasingly required for the practice of ministry at all levels. The dual degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of competencies.

Inquiries concerning the SUPA part of the program should be directed to:

Carnegie Mellon University
Heinz College School of Public Policy and Management
4800 Forbes Ave.
Pittsburgh, PA 15213
412-268-2164
honzadmit@andrew.cmu.edu

THE MASTER OF SACRED THEOLOGY PROGRAM (S.T.M.)

Studies leading to the Master of Sacred Theology degree are designed to provide an opportunity for continued academic work beyond the M.Div. degree. The degree has a twofold purpose: to provide a fuller mastery of one area or discipline of theological

study than is normally provided at the M.Div. level, and to increase both research proficiency and the ability to formulate productive questions. Students admitted to the program must choose an academic field of specialty in accordance with the proposal they submitted in their application for admission. They are assigned a faculty advisor in that field in their first term of study who helps them plan their course of studies for the completion of the degree.

REQUIREMENTS

- Completion of at least 36 credit hours of graduate studies beyond the M.Div. degree, as follows:
Nine hours of advanced work in courses designed for post-M.Div. students in their field of specialty. These courses are planned with a faculty member in the field of specialty. They may include seminars organized especially for S.T.M. students, M.Div. courses with advanced seminar components for S.T.M. students, and directed studies with faculty in the field of specialty.
Six hours are devoted to the completion of the thesis or project. S.T.M. students may not take more than three directed or independent studies. No more than 12 hours of the elective courses may be taken at other accredited institutions, without the approval of the Dean of Faculty.
- A thesis of 80 pages in the selected field of study.

DOCTOR OF MINISTRY PROGRAM (D.Min.)

Ministry requires competency and compassion, care of self, and care of others. The Doctor of Ministry degree is designed to hold these necessary tensions while recognizing that post-seminary education provides opportunity for disciplined study, support, and renewal. It is an ideal program for pastors and those in specialized ministry.

Why pursue continuing education and life-long learning through a Doctor of Ministry degree?

- Because you will be enriched by the emphasis on self-care, spiritual formation, and biblical and theological study.
- You will be taking responsible action with a deeper grasp of the homiletic, education, counseling, or administrative issues involved, enhanced by a biblical, historical, and theological heritage.

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- You will be challenged by professors who are themselves experienced both in pastoral and church ministry.
- You will be in the company of others.

SIX FOCUS AREAS

Six distinct concentrations are offered in the Doctor of Ministry Program: Science and Theology; Parish Focus (including satellite sites in Phoenix, Arizona and St. Petersburg, Florida); Reformed Focus; Reformed Christian Spirituality Focus; Urban Focus (under review and will not be offered in 2009-2010); and the Eastern Christian Focus. Descriptions of the concentrations are found beginning on page 85. All the concentrations are designed to be fulfilled in three to four academic years requiring 30 credit hours of course work and a doctoral project valued at six credit hours. The doctoral project is to arise out of a specific situation, issue, or problem in the candidate's ministry and demonstrate the ability to integrate theological resources with the practice of ministry. All work must ordinarily be completed by the end of the fourth year after matriculation, unless an extension is granted.

ADMISSIONS

Admission requires an M.Div. degree or its equivalent. Other requirements and the application process are outlined on page 136.

COLLEGIALITY

Candidates who enroll in a concentration during a particular term remain together for the required courses of the program. Other students are not usually added to the group. These factors assure a high level of collegiality and trust and facilitate the peer learning which is essential to the program.

THE DOCTOR OF PHILOSOPHY PROGRAM (PH.D.)

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University. The current focus of the program is religion in modernity, with opportunities for work in Christianity and several

other religions. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:
 Department of Religious Studies
 Director of Graduate Studies
 University of Pittsburgh
 1001 Cathedral of Learning
 Pittsburgh, PA 15260
 412-624-5774
 krivet@pitt.edu

COOPERATIVE ARRANGEMENTS

CROSS REGISTRATION AMONG PRESBYTERIAN CHURCH (U.S.A.) THEOLOGICAL INSTITUTIONS

Presbyterian Church (U.S.A.) students enrolled in a master's degree program at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar's Office at Pittsburgh Theological Seminary. Information about cross-registration policy is available from the Registrar.

PITTSBURGH COUNCIL ON HIGHER EDUCATION

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include Carlow University, Carnegie Mellon University, Chatham University, Community College of Allegheny County, Duquesne University, La Roche College, Pittsburgh Theological Seminary, Point Park University, Robert Morris University, and the University of Pittsburgh.

The purposes of PCHE are to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level and by initiating

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programs in specialized areas. Information about cross-registration at PCHE schools is available from the Registrar.

THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Israel, Jordan, Turkey, and Iraq. ASOR coordinates and maintains research institutions in Jerusalem, Amman, and Baghdad.

Since 1924 the Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research. Currently, the Zeitah Excavations under the direction of Professor Ron Tappy is an ASOR-affiliated project.

CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

THE JEWISH CHAUTAUQUA SOCIETY

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum that introduce our students to Jewish history, philosophy, and theology. The courses are team-taught in cooperation between a resident rabbi and a member of the Pittsburgh Theological Seminary faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

METRO-URBAN INSTITUTE (MUI)

With more than 80 percent of all USA residents and 50 percent of the global population living in and around cities, the Seminary's Metro-Urban Institute (MUI) focuses on preparing Christian leaders for ministry in these contexts. Founded in 1991, MUI combines the theory and practice of collaborative community ministry into a program of urban theological education that prepares students for excellence in any context of ministry, but with particular attention to public realities affecting the urban environment. Trusting in God as revealed through Jesus Christ of the Holy Scriptures, MUI encourages interdisciplinary and interfaith approaches to solving social problems and reconciling human beings to God and to one another. Theological education in this context is both theoretical and practical and seeks to encourage compassionate ministries of justice, service, and advocacy, while promoting systemic change to improve the quality of life especially among those impacted by societal issues and difficulties.

The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the gospel of Jesus Christ especially within the inner city. Through the Institute, the facilities of the Seminary are made available to churches, community agencies, and denominational representatives interested in ecumenical cooperation and educational activities that address urban life. Educational activities are scheduled throughout various sections of the city so that students are actually involved in congregational or community events in a cross-section of urban neighborhood settings. Seeking the peace and prosperity of all, community ministry programs have addressed economic development, education, family life, public health, racial-ethnic relations, and restorative justice issues.

Six primary goals guide the Seminary's approach to urban theological education through MUI: networking—to cooperate with churches, church related agencies, faith based and nonreligious organizations in strengthening the quality of urban life through religious education for public ministry; education—to identify the educational needs of clergy, laity, and members of the community at large preparing for church work, Christian witness, and community service (at the undergraduate, graduate, and continuing education levels); research—through participatory-

action research address issues facing urban churches and faith-based organizations as well as assist in finding resources to enable these organizations to more effectively support high quality public ministries; practicum—to provide or help arrange for urban ministry internships and community-based educational experiences that will assist in the development of competent community and religious leaders; community leadership—to engage the expertise of exemplary urban religious leaders, practitioners, and scholars along with seminary faculty in a collaborative and interdisciplinary approach to urban theological education for public ministry; partnership—to assist seminary students, faculty, church leaders, and wider community partners in utilizing the resources of the Seminary to deepen insight into religious issues impacting public life through research on urban ministry.

While Pittsburgh Theological Seminary is a graduate school offering degrees at the master's and doctoral level, through its Metro-Urban Institute the Seminary empowers the urban religious community with opportunities for nontraditional study. Completion of undergraduate education is not a prerequisite for enrollment in certain Metro-Urban seminars and programs designed for persons who may not be interested in formal graduate work, but who are desirous of enhancing their ability to do effective ministry. Through MUI's Linkage Education Program, pastors or others who have not completed their undergraduate studies may arrange for transferable academic credit in order to complete undergraduate work at another institution while they participate in special seminars on urban ministry.

LINKAGE EDUCATION PROGRAM LEADING TO THE BACHELOR'S DEGREE

Because the Seminary offers graduate credits only, students may apply for undergraduate academic credit for seminars offered by the Metro-Urban Institute through an undergraduate institution (two-year or four-year). In this way, students are able to enroll in introductory theological studies and transferable academic credits may be earned while concurrently working toward completion of their undergraduate degree at another institution. These 'Linkage Education Students' are required to complete assignments and receive a satisfactory grade on the seminar competency exam or qualifying project. Linkage Education is especially designed for active pastors or laypersons who have not completed undergraduate education and desire to further their formal

academic preparation, as well as those interested in community ministry and considering enrolling in the Seminary's graduate program of theological studies. Those interested in pursuing linkage education should contact the MUI office for assistance or information regarding possible degree completion opportunities.

URBAN CHURCH NETWORK

The Metro-Urban Institute is an important resource for those seeking "the welfare of the city" (Jeremiah 29:7) whether or not they actually live in urban areas. As such, MUI works with an ecumenical network of churches and community groups conducting various types of ministry throughout Greater Pittsburgh known as MUI's Urban Church Network. The Urban Church Network seeks to provide collaborative resources to the educational program of the Institute regarding their public ministries. A combination of course work, seminars, field education, and internship opportunities, along with a series of special events, all related to the urban environment, form the educational approach embodied in MUI programming.

GRADUATE PROGRAMS IN CONJUNCTION WITH THE METRO-URBAN INSTITUTE

Studies leading toward the M.Div. or M.A. degree are structured to equip Christian leaders (clergy and laity) with tools of ministry in the multicultural atmosphere of the inner city and surrounding areas. Completion of the bachelor's degree from an accredited college or university is required for admission.

GRADUATE CERTIFICATE IN URBAN MINISTRY AND URBAN-FOCUS GRADUATE STUDENTS

A Graduate Certificate in Urban Ministry may be granted to students in either the M.Div. or the M.A. degree programs. Students seeking the Graduate Certificate in Urban Ministry (or urban-focus graduate students) must

- Attain 18 hours of course work related to urban ministry (including Church and Society) with a grade of B or better in each course of the urban-focus;
- Complete two years of field placement or internship in an approved urban placement;
- Participate in theological reflection seminars with an urban ministry mentor for at least one year; and
- Maintain a 2.5 or above overall GPA.

FIELD EDUCATION PLACEMENTS

One year of field placement is required for the M.Div. degree in the general program. Urban-focus students seeking the Graduate Certificate in Urban Ministry, however, participate in two years of field placement. Each field placement site has a professional who works with the Seminary in developing the placement and providing supervision.

URBAN INTERNSHIP PLACEMENTS

This arrangement provides supervised experiential learning opportunities for master's level students. Students work in an urban-related context with a church or agency associated with MUI for an academic year (or greater portion thereof).

SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION (SCUPE)

To help further expose students to urban theological education resources nationally and globally the Seminary's Metro-Urban Institute is a member of SCUPE, one of the nation's oldest seminary-based urban collaborations. Through partnership in SCUPE, PTS students may participate with students from other seminaries involved in joint classes and urban internships designed for the urban context.

URBAN MINISTRY MENTORS AND URBAN THEOLOGICAL REFLECTION SEMINARS

Occasionally, the press of social, economic, and spiritual challenges converging with the urban context poses challenges that are experientially different from those facing students in other arenas of ministry. Urban focused graduate students are assigned to ministry mentors who assist students in reflecting on both theoretical and practical challenges in ministry related to urban theological education. Ministry mentors are ordained clergy outside the academic setting who are serving in various capacities (pastors, chaplains, educators, community agency personnel, etc.). Mentors meet students at least once per term for Urban Theological Reflection Seminars. Reflection on the student's sense of call, talents for this arena of Christian witness, and the meaning of the academic setting for urban ministry are part of discussions with mentors.

URBAN INTENSIVE WEEKEND SEMINARS

The Urban Intensive Weekend (UIW) is a three-day conference scheduled from Thursday through Saturday. The UIW conference offers information to help churches more effectively incorporate and provide faith-based public ministry to their communities. It is designed to expose participants to analysis of a particular public issue in urban ministry through dialogue with scholars, urban practitioners, and local church representatives. Collaboration between faith-based and secular organizations whose mission and values are compatible with Christian community ministry is stressed. Intentionally interdisciplinary, UIW encourages dialogue among a variety of faith traditions and other areas of community life (business, health, social services, law, government, etc.). Though open to the public, UIW is part of a course for which students receive graduate- or undergraduate-level, or continuing education credits.

SPECIAL EVENTS AND LECTURESHIPS

Special events at Pittsburgh Seminary include concerts by the Seminary Choir as well as concerts that bring local and national musicians to the Hicks Auditorium stage for intimate, relaxed performances. A number of special lectures enhance campus life. The major lectureships are:

THE RITCHIE MEMORIAL LECTURESHIP

Established in 1977 by Orland M. Ritchie in memory of the Revs. Charles McKelvey Ritchie, Willard Vedelle Ritchie, and Orland Melville Ritchie in the field of Christian education, this endowment has been used to bring to campus visiting professors such as Hans Kung, C.K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi, Petr Pokorny, Eric Osborn, George Dragas, Noah Dzobo, George Oman, and Bent Flemming Nielsen.

THE SCHAFF LECTURES

The Schaff Lectures were established to honor the late David S. Schaff, professor of church history at Western Theological Seminary for 23 years and co-editor of the *Schaff-Herzog Encyclopedia*. These lectures are held for two days on the Seminary campus and for one day at the First Presbyterian Church in Youngstown, Ohio. Recent Schaff Lecturers have included James Dunn, Barbara

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Lundblad, James VanderKam, Martin Marty, N.T. Wright, Karen Lebacqz, Nora Tubbs Tisdale, Philip Clayton, Belden Lane, Donald McKim, Leanne Van Dyk, and Randall Zachman.

KELSO LECTURE IN HONOR OF MARTIN LUTHER KING JR.

Congressman Walter Fauntroy, G. Murray Branch, Jeremiah Wright, Cain Felder, Ronald Peters, Jacquelyn Grant, Calvin O. Butts, Gayraud Wilmore, James Costen, Gardner Taylor, Peter Paris, Joseph Roberts, Tony Norman, Marcia Riggs, Frederick Douglas Smith, and Johnny Hill have been recent speakers who have assisted the Seminary community in celebrating the life of Martin Luther King Jr.

THE W. DON MCCLURE LECTURESHIPS

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years in overseas service before being slain in a Somali guerrilla raid. Lecturers have included Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere, Peter Beyerhaus, John Samuel Mbiti, Willem A. Bijlefeld, Robert S. Bilheimer, Ronald J. Sider, Andrew Ross, John G. Lorimer, Andrea Pfaff, Lamin Sanneh, Andrea Sterk, John Webster, Michael Nazir-Ali, Ralph Winter, Peter Phan, Miriam Adeney, and Dudley Woodbury.

THE J. HUBERT HENDERSON CONFERENCE ON CHURCH AND MINISTRY

This lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown, Bruce Larson, Eugene Peterson, Gustavo Gutierrez, Madeleine L'Engle, Letty Russell, Alister E. McGrath, Wayne Muller, Mark Noll, Robert Wuthnow, Kathleen Norris, William Willimon, J. Wentzel van Huyssteen, and John Witvliet have been lecturers in the series.

ARCHAEOLOGY LECTURES

One or two archaeological lectures are offered annually by the Bible Lands Museum. Recent visiting scholars have included Lawrence Stager, Gabriel Barkay, Seymour Gitin, Jodi Magness, Jane Cahill, McGuire Gibson, Tom Schaub, Ron Tappy, P. Kyle McCarter, Carol Meyers, David Noel Freedman, Jonathan Reed, Alan Millard, and Thomas Levy.

THE ALBRIGHT-DEERING METHODIST LECTURESHIP

The Albright-Deering Methodist Lectures were established in 1999 through individual contributions combined with a very generous gift from Joseph and Gail Deering of Dayton, Ohio, to celebrate Joseph's career accomplishments and to honor their former pastor, the Rev. Dr. H. Pat Albright. The lectureship is intended to bring outstanding scholars in the Wesleyan tradition to the Pittsburgh Theological Seminary campus. The speakers in this series have been Bishop Peter Weaver, Richard Heitzenrater, Randy Maddox, Thomas Frank, Leslie Griffiths, David Wilkinson, Kenneth Carder, Marjorie Suchocki, and Kenneth Collins.

CONTINUING EDUCATION

The Continuing Education Office at Pittsburgh Theological Seminary is designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a life-long process of growth. Experiences in parish life can provide extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is valuable to those who seek continued personal and professional growth.

For an increasing number of laity, theological education consists of short-term seminars and conferences. At these events, outstanding leaders introduce new thoughts, exchanges take place between clergy and laity, and old ideas are challenged and reshaped. Each year the Continuing Education program offers a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy, and laity. In addition to these core programs, the Continuing Education Committee strives to include at least one experience in music and worship, theology, church history, Christian education, spirituality, church growth, clergy skills, media, current ethical issues, and Bible study in Old and New Testament during a two-year period.

ANNUAL EVENTS

Auditing of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor's degree to gain increased familiarity with a specific theological subject. No academic credit is given for audits. Applications

for audit shall be accompanied by a college transcript and be submitted to the Registrar's Office.

At-Your-Site Seminars are given by members of the faculty at your sites. Arrangements may be made through the Continuing Education Office or directly with faculty members.

Independent-Study-in-Residence is an excellent way to use a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the new Calian Residence Hall.

The Summer Leadership Conference (formerly the Summer School of Religion), to a large degree underwritten by a local foundation, is held for three days each June on the Seminary campus. A tradition for more than 65 years, this outstanding continuing education experience is provided at a nominal cost to clergy and interested laypersons who wish to grow in their understanding of faith and become better equipped to serve in their home congregations.

Travel-Study Trips are scheduled periodically. Often, pre-trip studies are planned to enhance the experience once the trip is underway. These studies are open to trip participants and other interested individuals.

Interim Ministry Training is offered by the Continuing Education Office in conjunction with the Synod of the Trinity. Offered in two parts of one week each, the program requires approval by a representative of the participant's judicatory prior to enrollment. The Seminary also offers additional training for interim ministers in collaboration with the Alban Institute.

Commissioned Lay Pastor Training is offered in a cohort format to lay persons who wish to serve in various forms of ministry in local congregations. Instruction includes both online and face-to-face components. The program is offered in cooperation with the Presbyteries of Western Pennsylvania. Coursework fulfills the course requirements of the Book of Order in the PC(U.S.A.).

Continuing Education Courses for Psychologists are offered three to four times per year. Pittsburgh Theological Seminary

is approved by the American Psychological Association to offer continuing education credit for psychologists. The Seminary maintains responsibility for the program and its content.

Certification Courses for Christian Educators are offered twice each year. The courses are designed to meet the requirements for certification as an educator in the Presbyterian Church (U.S.A.).

CERTIFICATE IN SPIRITUAL FORMATION

The Certificate in Spiritual Formation program at Pittsburgh Seminary offers an exploration of community grounded spirituality that is rooted in Scripture, theology, a history of the tradition, readings in the spiritual classics, prayer and meditation, and in skills for assisting others on a spiritual journey. Initiated by Dr. Ben Johnson at Columbia Theological Seminary, the program includes an immersion experience week, six elective courses, a practicum, and a spiritual pilgrimage. The Certificate is offered in partnership with Columbia Theological Seminary in Decatur, Georgia. Candidates for the certificate have six years to complete the requirements.

The first step in the certificate program is to participate in an immersion experience week, which provides opportunities to reflect on one's spiritual journey and to develop resources for helping others on such a journey. Candidates for the certificate must then complete six elective courses, followed by a practicum, and culminating in a pilgrimage to a site of religious significance in the Christian tradition.

THE CENTER FOR BUSINESS, RELIGION AND PUBLIC LIFE

Since its founding in 1987, the Center for Business, Religion and Public Life has provided resources for understanding the relation of faith, vocation, and public issues to the Seminary and wider communities. From its earliest work of promoting dialogue among business and community leaders in the region's transition from its steel mill and manufacturing roots, to its current focus

on the challenges raised by new technologies, developments in science and medicine, and an increasingly globalized business environment, the Center's work has remained the same: to prepare leaders in church, business, and professional life to relate issues of faith to their work and help them build up the communities and institutions they serve.

The Center assists students, local pastors, and professionals seeking research assistance and resources on issues bridging faith, work, and public life, including locating demographic, professional, and denominational resources to help churches and individuals deepen their understanding of their local communities and issues of vocation and public policy. On campus, the Center provides particular support to students interested in pursuing dual degrees in preparation for careers that relate church and public policy. The Center also works in partnership with local churches and universities to organize courses and symposia on- and off-campus on issues in religion and professional life, medical ethics, and technology. These bring together laity and clergy across religious and professional boundaries to reflect on issues of common concern. Recent Center-sponsored guests have included Sherron Watkins, Enron whistleblower; Dr. Daniel Foster, surgeon and member of the President's Council on Bioethics, and the Rev. Walt Everett, death penalty and restorative justice activist.

For information on the Center's current projects, resources for study and teaching, or to inquire about arranging Center consulting or teaching in your church or professional setting, contact the Center's Director, the Rev. Dr. Deirdre King Hainsworth, at dhainsworth@pts.edu or 412-362-5610 ext. 2152.

WORLD MISSION INITIATIVE (WMI)

HISTORY

Pittsburgh Theological Seminary has a long history of involvement in preparing men and women for world mission. One of the early professors of the Seminary, Elisha Pope Swift, was also the key leader in the founding of the Western Foreign Missionary Society in 1831 in Pittsburgh.

Through the years, Pittsburgh Seminary has prepared many men and women who have gone out to serve in mission around

the world. The Seminary has also prepared national leaders from overseas partner churches. WMI was conceived out of the recognition that the changes sweeping the world and impacting the church necessitate innovative structures to continue the mission of Jesus Christ. Pastors, missionaries, and church leaders met with denominational officials, seminary faculty, and administrators at Pittsburgh Theological Seminary in early 1996 to discuss, pray, and strategize about ways to support the work of local congregations in world mission. From these initial meetings, the World Mission Initiative was born.

VISION

World Mission Initiative is a fellowship of Presbyterians dedicated to:

- developing mission vision.
- nurturing missionary vocation.
- cultivating missional congregations.

WMI exists to help churches understand how God is at work in the world and how they can share in that work. WMI seeks to light a fire for mission in the Seminary and the whole church.

WORK

WMI organizes cross-cultural mission trips and internships to expose students to the globalization of the church's ministry and God's call to world missionary vocations. All students are urged to participate in one of these cross-cultural experiences as an integral part of their seminary training. To encourage students, WMI offers scholarship help to make the mission experiences affordable.

Students have had cross-cultural experiences in Germany, Kenya, Malawi, Mozambique, Turkey, Ghana, Mexico, Guatemala, Singapore, China, Cambodia, South East Asia, Egypt, Senegal, Korea, Russia, Myanmar, Italy, and Haiti.

WMI has adopted an Unreached People Group to deepen the opportunities that students have for mission involvement. This is a commitment to do whatever is needed to help establish an indigenous church among the specific population group, including organizing prayer teams, learning as much as possible about the group, networking with others, and sending out mission teams at least once a year. A student group, the Great Commission Team, takes the leadership in shaping this outreach.

PROGRAMS

The World Christian Discipleship Program is an experience in a neo-monastic order designed for young university graduates who are interested in discerning and preparing for Christian vocation, regardless of occupation (church planter, lawyer, teacher, pastor, etc.). The year-long certificate program is non-traditional so students should be prepared to live a simple life, live in community, serve the East End communities, and live according to a religious rule. Students will work 20 hours weekly in a community-based job to build relationships with non-Christians, and serve 20 hours in an outreach ministry of a local church. They will live in the homes of Christian families. Weekly they will meet for a meal, fellowship, worship, and study. The study will include reading through the Bible, the church fathers, and missional texts. A two-four week international immersion experience will cap the year.

Discerning Your Call to Mission is an annual workshop held at Pittsburgh Theological Seminary designed to encourage and guide those who sense a call to missionary service. It is held the first Saturday in November. Not sure if you have the call? Come and explore the possibilities!

World Mission Initiative Conference is a bi-annual two-day event held at Pittsburgh Theological Seminary. The conference includes worship, keynote speakers, workshops, fellowship, and displays from missional organizations and programs. The conference offers the ABC's of doing mission at your doorstep and around the world, practical advice, and inspiring testimony for pastors, students, mission committees, mission partners, and all who want to put their faith in action.

Crossing Cultures is a weekend workshop that will help you and your church build bridges with the lives and needs of ethnic communities close to home, many with little opportunity to hear the gospel. The workshop focuses on cultivating cultural sensitivity and a learner's attitude.

MISSION COURSES OFFERED

Specific mission courses are described in the section Studies in Church and Ministry under the Elective Courses in Evangelism and Mission. (See page 76.) Students often complete an independent study in conjunction with a cross-cultural mission trip.

PARTNERSHIPS

World Mission Initiative is strategically part of Pittsburgh Theological Seminary in order to enlarge the Seminary's global mission involvement. WMI has forged a formal partnership with New Wilmington Mission Conference to blend each organization's unique contribution and mobilize youth, students, pastors, and church leaders for global mission. The Presbyterian Church (U.S.A.) World Mission supports WMI in order to encourage this partnership as a model for regional mission advocacy.

SUMMER YOUTH INSTITUTE (SYI)

The Summer Youth Institute (SYI) provides young people a Christian community where they are challenged to move beyond their comfort zone in order to grow in faith, engage in academic theological study, explore ministry as a vocation, and learn about Pittsburgh Theological Seminary. SYI fosters intelligent, theologically informed leadership, provides skill training, encourages faith formation, and launches young people into service in the church and the world.

Since the program's inception in 1997, more than 365 young people around the country have participated in SYI. The initial phase of the program begins on campus during two weeks of July, when rising high school seniors engage in study with PTS faculty through Bible study, elective classes, and plenary sessions. Seminarians lead youth in daily small-group discussions to reflect theologically on topics and events of the day. The community worships together and plays together in activities ranging from ultimate Frisbee on the front lawn to a day at a Pirates game. Intentional follow-up takes place with SYI alums after their time on campus. Contact is maintained through the Internet, newsletters, and visits to their campuses and churches. Two and a half years later, the alums are invited to return to campus for a reunion to renew friendships, attend classes, and once again study with Seminary faculty.

Each year a select number of SYI alums return in July to serve as interns and engage in the practice of ministry. SYI also provides an opportunity for PTS students to gain experience working with youth from across the country.

ZEITAH EXCAVATION

The Zeitah Excavations launched its inaugural season during the summer of 1999 with a 55-member international team of professional staff and volunteers. Under the direction of Ron E. Tappy, G. Albert Shoemaker Professor of Bible and Archaeology and director of the Seminary's James L. Kelso Bible Lands Museum, volunteers have unearthed remains dating from the Middle Bronze Age (ca. 2000-1550 B.C.E.) to the Crusader and Ottoman periods. The principal work of the excavation, however, has concentrated on the Iron Age II levels (which date to the time of the Hebrew prophets and kings in the Old Testament), which have been exposed on the acropolis and down the site's steep eastern slope.

In July 2005, excavators discovered a rare find: an inscription securely dated to the 10th century B.C.E. (the period of King Solomon's reign). The two-line inscription, incised on a 33-pound limestone boulder embedded in a stone wall, consists in the earliest known example of the complete Hebrew alphabet as it emerged from Phoenician on its way to becoming the mature Hebrew script. Scholars refer to this type of inscription as an abecedary. The first significant inscription from this period in nearly a century—and the only one found in a securely datable archaeological context—its discovery made world news and will make an important contribution to the heated debate over the history and literacy of the region in the 10th century B.C.E.

One of the major goals of The Zeitah Excavations consists in clarifying our understanding of life in a typical town setting in ancient Israel. Since nearly all archaeological investigations throughout Israel have concentrated on large, urban sites, the current view of the lives of the majority of ancient Israel's population is scant and skewed. As a strategically located "outlying" town situated in the lowlands region southwest of Jerusalem, Zeitah (Hebrew "Zayit") presents a unique opportunity to correct this situation. The site may represent the ancient town of Libnah. Its manageable size and geographical location at the crossroads of several major ancient roadways in the Beth Guvrin Valley, roughly halfway between the Israelite city of Lachish and Tell es Safi (Philistine Gath), make Tel Zayit ideal for archaeological exploration, both from the standpoint of pursuing proper field methodology and a focused research design.

The Zeitah Excavations incorporates a full-scale program of field exploration and study. In addition to learning field methodology by working side-by-side with internationally-known professional archaeologists on-site, volunteers participate in an academic curriculum that addresses specific aspects of archaeological work, as well as more general themes related to the study of life in ancient Israel (such as historical geography). Special lectures by leading American and Israeli archaeologists, as well as biblical scholars, supplement practical field work, and guided field trips to major regions of the country help open the world of the Bible as never before for students from all educational backgrounds. In these ways, the Zeitah Excavations foster a greater understanding of the literature of the Bible and a more intimate knowledge of Israel's historic past.

Participants' familiarity with modern Israel is also enhanced through interaction with the residents of the kibbutz that houses our team of excavators in a cross-cultural experience that allows for sustained personal contact in a real-life setting. Students may earn up to six transferable quarter credits through the Seminary for their participation in the excavations and field school. Alternatively, students may arrange to receive academic credit through their home institutions. No previous archaeological fieldwork is required to join the team as a volunteer.

PNEUMA

Pneuma is a two-year certificate program in spiritual direction and spiritual leadership. It offers educational and supervised training of pastors and laity in the dynamics of the *Spiritual Exercises* of Ignatius of Loyola, spiritual direction, and spiritual leadership while engaging in Reformed, Catholic, and other diverse theological perspectives on growth in faith and the Christian life.

For nearly 500 years the *Spiritual Exercises* have offered people of faith a uniquely personal encounter with the Triune God rooted in Scripture. This graced experience of prayer fosters an awareness of God's love and forgiveness, deepens Christian discipleship and cultivates a discerning way of life that leads to seeing the world through the eyes of the risen Christ. The *Spiritual Exercises* provide both structure and flexibility for persons and groups to reflect upon, contemplate, and internalize the major themes of the Christian faith.

Graduates of the program will be prepared to guide persons, groups, parishes, and congregations to deepen their identity in Christ, grow in Christian discipleship, and discern their unique gifts and call so as to co-labor with Christ in all of life for the glory of God.

PROGRAM OVERVIEW

The *Pneuma* Certificate Program in Spiritual Direction and Spiritual Leadership provides study, skill building, and practical integration focusing on **Scripture and theology** as they relate to the *Spiritual Exercises* and the ministry of spiritual direction and spiritual leadership; **spirituality**, particularly methods of prayer, personal, and corporate discernment, and models of growth in Christian maturity; **ministry design** for creatively adapting the *Spiritual Exercises* to various contexts and for effective spiritual leadership. The two-year certificate program begins each year with a two-day retreat on the last weekend in August. From September through May, participants meet monthly on Friday, 6:00-9:00 p.m. and Saturday, 8:45 a.m.-4:00 p.m. The first cohort begins in August 2009.

Year One

Participants will meet for presentations, discussion of required reading, and small group practice of spiritual direction. Course material will be taught by the Director of the program. Guest lecturers, workshop leaders, and small group facilitators will provide additional instruction and resources for learning and skill building. In late spring, participants will engage in discernment interviews prior to continuing into year two.

Year Two

As they begin year two, participants will select between the two tracks: Spiritual Direction or Spiritual Leadership. Spiritual Direction emphasizes ministry with individuals and small groups while Spiritual Leadership emphasizes ministry with groups and larger institutions such as congregations, judicatories, non-profits, or corporations. They will develop a plan for their internship in consultation with the program Director and their supervisor and engage in evaluation during the year. In addition, participants meet monthly on campus for classes, workshops, and group practice. Certificates in Spiritual Direction and/or Spiritual Leadership will be given upon completion of all requirements of the *Pneuma* program. CEUs are available from the Office of Continuing Education for

those who apply for them. Doctor of Ministry students who complete the *Pneuma* Program may fulfill some elective courses toward their D.Min. with the approval of the Director of the Doctor of Ministry Program.

Program schedule, costs, admission requirements, and processes can be found online at www.pts.edu/pneuma or by contacting the Director Dr. Martha Robbins at 412-362-5610 ext. 2125 or mrobbins@pts.edu.

COURSE DESCRIPTIONS



BRIDGING THE **W**ORD AND THE **W**ORLD

COURSE DESCRIPTIONS

CURRICULUM DIVISIONS

Studies in Bible and Biblical Languages

Studies in Church History

Studies in Systematic Theology

Studies in Philosophy of Religion

Studies in Church and Ministry

Master of Sacred Theology Program

DOCTOR OF MINISTRY

Science and Theology Focus

Parish Focus

Reformed Focus

Reformed Christian Spirituality Focus

Urban Focus

Eastern Christian Focus

All courses are for three academic credits unless otherwise noted.

STUDIES IN BIBLE AND BIBLICAL LANGUAGES

"Your word is a lamp to my feet and a light to my path" (Psalm 119:105). The Word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry in the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the beginning of the 21st century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry, and constantly relate their own study of the Scriptures to all facets of the Christian life.

Master of Divinity program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of four core courses, two in each Testament.

The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding testament. A similar sequence in the other language can be elected in the summer, or the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, and the like.

New discoveries, which directly affect our understandings of the Bible, continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

REQUIRED COURSES IN BIBLE

OT01 Historical Books of the Old Testament

An introduction to Genesis through II Kings, intended to acquaint students with the basic content of the Old Testament, methods of Old Testament research, and both the history and present state of Old Testament studies. The teaching method will incorporate texts, archaeology, anthropology, and theology in support of a holistic approach to the study of Scripture.

Term 1 2010-2011 Tappy

Term 1 2010-2011 Tappy (Evening)

OT02 Prophets and Psalms

The nature of prophesy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the theology of prophetic books and to the genres of the prophetic oracles and the methods which may be employed for their interpretation. An introduction to the Psalms, as the product of Israel's cultic life, completes the course.

Term 1 2009-2010 Tuell (Evening)

Term 2 2009-2010 Creach

Term 2 2010-2011 Creach

NT01 Gospels, Acts, and Johannine Epistles

An introduction to the five books of the New Testament that can be classified as ancient biography or history: the Gospels and Acts. Special attention is given to the theological portraits of Jesus in the Gospels and the methods used in critical study of the Gospels (literary, tradition, and socio-historical analysis). The Johannine Epistles are discussed in connection with the Gospel of John.

Term 2 2009-2010 Humphrey

Term 2 2010-2011 Allison

NT02 New Testament Letters

An introduction to those books of the New Testament classified as letters: Pauline and General Epistles (minus the Johannine Epistles), Hebrews and Revelation (which combines the genres of letter and apocalypse). Special attention is given to the life and theology of Paul, the methods employed in critical study of ancient letters (historical context and literary structure), and issues pertaining to pseudepigraphy.

Term 3 2009-2010 Gagnon

Term 3 2010-2011 Gagnon

BIBLICAL LANGUAGES

OT03 Hebrew

This course is designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation, and to expose the student to the ancient worldview expressed, by means of this language, in the Hebrew Bible. The student will learn the Hebrew alphabet, vowel signs, and pronunciation of Hebrew words. By class drill, individual work, and translation of specific texts from the Hebrew Bible, he or she will also begin to gain knowledge of basic Hebrew vocabulary, grammar, and syntax.

Summer 2009 Durlesser

Term 1 2009-2010 Tuell

Term 1 2009-2010 Bowden

Term 1 2010-2011 Creach

Term 1 2010-2011 Bowden

OT04 Hebrew

This course in Hebrew language continues the work done in OT03. Elements of Hebrew grammar not covered in OT03 (mainly verbal patterns) will be treated in OT04.

Prerequisite: Grade of C- or better in OT03

Summer 2009 Durlesser

Term 2 2009-2010 Tuell

Term 2 2009-2010 Bowden

Summer 2010 TBD

Term 2 2010-2011 Creach

Term 2 2010-2011 Bowden

OT05 Old Testament Exegesis

This course will endeavor to engage students in research into the Hebrew Bible in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to understand and apply the biblical text in ministry, and relate their own study of the Scriptures to all facets of the Christian life.

Prerequisite: Grade of C- or better in OT04

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Term 1	2009-2010	Durlesser
Term 3	2009-2010	Tuell
Term 3	2009-2010	Bowden
Term 3	2010-2011	Creach
Term 3	2010-2011	Bowden

NT03 New Testament Greek

An introductory course designed to lead to a competent use of New Testament Greek. Through a combination of deductive and inductive methods, students will learn the basic structure of Greek and will do some reading from the New Testament.

Summer	2009	Platt
Term 1	2009-2010	Davison
Term 1	2009-2010	Gagnon
Summer	2010	TBD
Term 1	2010-2011	Davison
Term 1	2010-2011	Gagnon

NT04 New Testament Greek

This course is a continuation of NT03. Students will acquire a minimum level of competence in the Greek language as a foundation for New Testament Exegesis (NT05).

Prerequisite: Grade of C- or better in NT03

Summer	2009	Platt
Term 2	2009-2010	Davison
Term 2	2009-2010	Gagnon
Summer	2010	TBD
Term 2	2010-2011	Davison
Term 2	2010-2011	Gagnon

NT05 New Testament Exegesis

This course continues the study of New Testament Greek (vocabulary, grammar, reading) already begun in NT03 and NT04 and combines it with an introduction to the methodology of exegesis. Passages will be selected from both the Gospels and Paul to provide practical illustrations of how to exegete the New Testament.

Prerequisite: Grade of C- or better in NT04

Term 1	2009-2010	Platt
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Term 3	2009-2010	Davison
Term 3	2009-2010	Gagnon
Term 1	2010	TBD
Term 3	2010-2011	Davison
Term 3	2010-2011	Gagnon

ELECTIVE COURSES IN BIBLE

BI02 Biblical Theology

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testaments. It also seeks to address the question of the impact of the biblical themes on the contemporary life, faith, and practice of the Church.

Prerequisites: OT01, OT02, NT01, and NT02.

Term 2 2010-2011 Humphrey (Evening)

BI05 Hermeneutics and the History of Interpretation

An examination of a series of important theological topics in terms of their biblical origin and history of interpretation, with a view toward offering credible contemporary interpretation. The subjects include: the second coming; idols and icons; the descent into hell; death and anthropology, heaven, Sabbath, the last judgment; and the nature of God.

Prerequisites: NT01 or NT02 and OT01 or OT02

Term 1 2010-2011 Allison

BI31 Three Peoples of the Book

In this course students will study and compare the formative history, literature, and traditions of the three faiths that have been called "peoples of the book" (Christianity, Rabbinic Judaism, and Islam). Students will consider the varied matrix of second temple Judaism (whence Christianity and Rabbinic Judaism) as well as the early development of Islam. Narrative traditions held in common (and in contrast) by the three faiths will be considered, as well as key motifs and ideas that highlight their continuity and discontinuity, such as monotheism, Abraham and his sons, revelation and visions, worship, the community, and the role of revealed texts in each tradition.

Term 2 2010-2011 Humphrey

BI32 Worship in the Bible

This course will probe the significance of "entrance" into worship as a visual symbol, as a central theological insight, and as a frequently offered rhetorical invitation in the Bible, especially Psalms, Hebrews, and the book of Revelation. Students will read the Old and New Testaments with an eye to the subsequent liturgies and worship practices of various groups. A practical aspect of the course will be the analysis of hymns and contemporary songs in the light of this scriptural perspective.

Term 3 2009-2010 Humphrey (Evening)

BI35 Tradition in the Bible

In this course, we will study the passages in the Bible (particularly in the New Testament) that speak about tradition, traditions, and the passing on of tradition. The course will depend largely upon first hand exposure to the biblical texts, but will place this study within the context of the ecclesial debate. Attention will be given to sola Scriptura, prima Scriptura, the Anglican three-legged stool, the Wesleyan Quadrilateral, Roman views of tradition as ancillary or extensive, and various Eastern understandings. The purpose of the course is to encourage a careful and judicious reading of the Scriptures, as well as sympathetic hearing of other Christian traditions.

Term 1 2010-2011 Humphrey

ELECTIVE COURSES IN OLD TESTAMENT

OT11 The Book of the Twelve

These shorter prophetic books provide some of the most vivid statements in Scripture concerning God's passion for justice and were important for the early church's understanding of Jesus' person and work. This course will consider the 12 canonically, as a book, as well as considering these individual prophetic books in their historical and social settings.

Term 2 2009-2010 Tuell

OT14 Second Isaiah

This course focuses on Isaiah 40-55, a portion of the book of Isaiah that dates to the Babylonian exile. It will explore the content and meaning of these chapters as well as their relationship to the larger

work attributed to Isaiah. Students will be exposed to a variety of historical, literary, and theological approaches to this material and will be encouraged to seek parallels between Second Isaiah and the New Testament.

Prerequisite: OT02

Term 1 2009-2010 Creach

OT17 Exodus

This course will explore selected exegetical issues and key theological themes in the book of Exodus and provide students with opportunities to apply various exegetical methods to some of the book's most important passages.

Prerequisite: OT01

Term 2 2009-2010 Durlleser

OT24 History of the Ancient Near East

This course provides an introduction to early cultures in Egypt, Mesopotamia, and Syria-Palestine. The chronological range of topics extends from the formative periods in the "Cradles of Civilization" through the rise of urbanism and increased cultural interaction to the emergence of Old Testament Israel. A primary goal of the course consists in placing ancient Israel in a broader geographical and cultural context.

Term 1 2009-2010 Tappy

OT25 Joshua and Judges

A historical, literary, and theological study. Of special importance is the role of these writings within the larger literary complexes of the former prophets and the deuteronomistic history. Issues such as the scriptural authority of texts that advocate violence and genocide will be considered. The chief goal is the appropriation of the material for the life of the church.

Term 3 2009-2010 Creach

OT28 Biblical Archaeology

An introduction to the archaeology of ancient Israel during the biblical period and to ways in which the discipline can contribute

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to biblical studies. The course will emphasize how archaeology has increased our understanding of daily life in biblical times and advanced our knowledge of biblical history. Problems of historiography, various models of interpreting material culture, and the relationship between archaeological data and the biblical texts will receive attention.

Term 2 2009-2010 Tappy

OT29 Archaeology of Syria and Palestine

This course provides a chronological survey of empirical evidence recovered from cultures that flourished in the Near East during both pre-historical and historical periods. Lecture topics range from the transition from Neanderthals to *Homo sapiens* to the formation and history of Iron Age state kingdoms such as Israel, Moab, and Edom. Students will analyze material culture against a backdrop of such themes as society, environment, economy, and religion, and will consider the different ethnic and cultural perspectives.

Term 2 2010-2011 Tappy

OT33 Ancient Texts Related to the Old Testament

A study of extra-biblical texts which have thrown light on the Bible; including the early cuneiform tablets of Ebla, Mari and Nuzi, the Ugaritic literature, Hebrew inscriptions such as Siloam inscription and the Samaria, Lachish, and Arad ostraca, and Egyptian literature relating to the Old Testament. For those who have knowledge of Hebrew, there will be an opportunity to read some of the Hebrew texts.

Term 2 2010-2011 Tappy

OT40 Hebrew Reading

Supervised reading of selected Old Testament passages. (One Credit Course)

Prerequisite: OT03 and OT04

Term 1 2009-2010 Creach

Term 2 2009-2010 Creach

Term 3 2009-2010 Creach

Term 1 2010-2011 Creach

Term 2 2010-2011 Creach

Term 3 2010-2011 Creach

OT50 Field Archaeology Practicum

This course is taught on location at a Seminary-sponsored excavation in Israel or Jordan. During the day, the methods and techniques used by archaeologists to reconstruct ancient cultures and history are examined by participating in the actual excavation of a particular site. In the evening, lectures by professional staff members and other established scholars address various topics in the fields of archaeology, history, and geography in relation to the biblical text. In addition, students are introduced to the geography of the land of the Bible through a series of field trips.

Summer 2009 Tappy

ELECTIVE COURSES IN NEW TESTAMENT**NT06 Intermediate Greek**

This course will cover some additional fundamentals of New Testament Greek grammar, build vocabulary further, read at least 1 John in Greek, and discuss some exegetical issues in relation to grammar.

Prerequisite: NT05 or equivalent

Term 1 2009-2010 Gagnon

Term 1 2010-2011 Gagnon

NT11 First Century Judaism

The purpose of this course is to introduce students to Judaism in the New Testament period. The focus will be on reading Jewish texts exant in Greek—selections from the Septuagint, Josephus, Philo, the Testament of Abraham, the Testament of Job, 4 Baruch, the Testaments of the 12 Patriarchs, among others. Lectures will alternate with in-class translations and discussion.

Prerequisites: NT03, NT04, and NT05

Term 3 2010-2011 Allison

NT15 The Gospel of John

This course will engage in a careful study of the Gospel, emphasizing its backgrounds, narrative techniques and structure, and theological concerns. The fourth Gospel will also be seen in relation and contrast to the synoptics, while we explore its

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importance for the formative theology of the early church. Attention will also be paid to the specific demands this book makes of today's preacher. Greek is not required, but will be very helpful.

Prerequisites: NT01

Term 1 2009-2010 Humphrey

NT17 I Corinthians

Exegesis of the letter, focusing on the application of Paul's understanding of a cross-centered and apocalyptically oriented gospel to the concrete circumstances of the Corinthian church. Attention will also be given to the social world and institutions of the first-century Christians, the nature and import of church unity, the ecclesial role of charismatic gifts and knowledge, issues of sexual ethics and love, and the interplay between arrangements can be made to earn an additional credit hour for those interested in reading some of the Greek text.

Prerequisites: NT05 or equivalent

Term 2 2010-2011 Gagnon

NT18 II Corinthians

A study of II Corinthians, with attention to the debate surrounding its integrity, and its particularities as a letter that blends practical and theological concerns. Historical, theological, and exegetical issues will all be addressed with a view to helping the student read fruitfully and teach or preach from this letter. Greek is not required, but will be very helpful.

Prerequisites: One of the following: NT01, NT02, OT01, or OT02

Term 3 2010-2011 Humphrey

NT22 Paul's Letter to the Romans

An analysis of Paul's gospel for believers at Rome. Issues include Paul's reasons for writing, Israel's place in God's indictment and redemption of the world, the relationship between God's grace and ethical obligation, and the significance of bragging in God for church unity. The letter will be explored in terms of its first century context, interpretations of the letter by major Christian thinkers, and contemporary relevance. Greek is not required but

arrangements can be made to earn an additional credit hour for those interested in reading some of the Greek text.

Term 2 2009-2010 Gagnon

NT31 Practical Use of the New Testament: Mark

A careful study of the text of Mark emphasizing its theological concerns and structural patterns and exploring its continuing relevance for discipleship. Attention given to secondary literature.

Prerequisite: NT01

Term 3 2009-2010 Thurston

NT40 Greek Reading

Supervised reading of selected NT passages.

Prerequisite: NT05 or equivalent

Term 1 2009-2010 Platt

Term 2 2009-2010 Gagnon

Term 3 2009-2010 TBD

Term 1 2010-2011 Humphrey

Term 2 2010-2011 Humphrey

Term 3 2010-2011 Humphrey

NT43 Intro to the Apocalypse

This course will consider the unique place of Revelation within the New Testament canon, through an understanding of its genre, structure, symbolism, and rhetoric. Students will also explore the relationship of the book to other apocalypses, and its interconnections with biblical and apocryphal literature in general. Attention will be given to the social setting and possible historical background(s) of the book, to the flow of its action and overall structure, to its dominant motifs and symbols, as well as to its rhetorical power. Students will consider the various past and present reading strategies, and the uses and abuses of the book by various individuals and communities.

Term 3 2009-2010 Humphrey

NT46 Quest for the Historical Jesus

This course is designed to familiarize students with the issues generated by a critical reading of the canonical gospels and to acquaint them with the history of modern scholarship on the historical Jesus. It will also address the theological meaning, if any, of the modern quest.

Prerequisite: NT01

Term 1 2010-2011 Allison

STUDIES IN CHURCH HISTORY

The aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the 21st century. The study of history is the study of roots, whether dealing with the history of a nation, a race, or an idea. Christianity is firmly grounded in history. Its story is the account of the effect the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Second, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history, the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

REQUIRED COURSES IN CHURCH HISTORY

CH01 Historical Studies I

This course deals with the background and development of the Christian Church, its life and thought, from the sub-apostolic age through the Middle Ages (c. A.D. 100-1500).

Term 1 2009-2010 Sunquist

Term 1 2009-2010 Wilson (Evening)

Term 1 2010-2011 Wilson

CH02 Historical Studies II

A survey of the Renaissance, the Reformations of the 16th century, and their results (c. A.D. 1350-1650).

Term 2 2009-2010 Wilson

Term 2 2009-2010 Sunquist (Evening)

Term 2 2010-2011 TBD

CH03 Historical Studies III

Survey of Church history and modern Christian thought from the 17th through the early 20th century. When taught by Sunquist the course has a global perspective.

Term 3 2009-2010 Wilson

Term 3 2009-2010 Sunquist (Evening)

Term 3 2010-2011 Wilson

ELECTIVE COURSES IN CHURCH HISTORY

CH10 History of Presbyterianism

History of the Presbyterian Church (U.S.A.) and the Reformed tradition since the Reformation. Special attention will be given to a historical introduction to the post-Reformation confessions and the history of the Church in the United States.

Prerequisite: CH02

Term 1 2010-2011 Wilson

CH15 Aquinas and Dante

This course explores the relation of the great theologian, Thomas Aquinas, and the great poet, Dante Alighieri, in terms of theological insight, imaginative expression, and pastoral identity.

Term 1 2009-2010 Partee and Barnes

CH17 Calvin's Institutes

A study of Books I and III concerning the knowledge of God the Creator and the Christian life.

Prerequisites: CH01 and CH02 helpful

Term 3 2009-2010 Partee

CH19 History of Hermeneutical Theology in the Early 20th Century

This course focuses on the development of the interpretation of the Bible and the understanding of faith, especially in Harmack, in the early work of Karl Barth, in Rudolf Bultmann's program of demythologizing, and in Paul Tillich. The course will begin with an introduction to the 19th century thought that will include reading from Kierkegaard, who is especially important for understanding 20th century developments. The course offers a basic understanding of major issues informing current theological discussions.

Prerequisite: CH03

Term 1 2010-2011 Wilson

CH35 Jonathan Edwards

In-depth study of Jonathan Edwards (1703-1758) as theologian, pastor, and evangelist. Reading involves primary texts as well as recent biographical, historical, and theological scholarship.

Term 2 2010-2011 Sunquist

CH36 Religious Thought of the Enlightenment

This course features readings in the most prominent religious thinkers and theologians of Enlightenment in the 18th century. The focus is on literature that is of continuing significance for theology, e.g., Immanuel Kant's *Religion Within the Limits of Reason Alone*, which is not only important for modern theology's view of

metaphysics but is also rather typical of a certain understanding of religion in modern scientific thought. Other points of historical significance, e.g., common sense, skepticism, the theology of subjective "feeling," and the end of witch persecution are considered.

Prerequisite: CH03

Term 3 2010-2011 Wilson

CH42 History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism, and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term 1 2010-2011 Tutwiler

CH50 History of Christianity in Asia

This course will study the Christian movement from the Mediterranean to the Pacific from the first through the 20th centuries. Themes that will be of particular interest will be the following: a) the relationship between Christianity and other faiths; b) issues of gospel and culture (contextualization); c) the relationship between Christianity and governments; d) mission and empire; and e) persecution, wars, and revolutions.

Prerequisites: CH01, CH02, and CH03

Term 2 2010-2011 Sunquist

CH52 African, Afro-Caribbean, and African American Christianity

This course explores the history of movements of Africans from Africa to the Caribbean, North and South America, and northern Europe and seeks to better understand the features that united and divide black Christianity in these three regions. The course is particularly relevant for PTS since the Seminary has important relations both with African American churches and with Africa. The

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approach will be historical, using primary sources from missionary archives and from slave narratives but will include cultural anthropology and theology as windows into the lives of individuals in context.

Prerequisite: CH03

Term 3 2010-2011 Sunquist

CH64 Reformed Dogmatics

This course considers the historical development and meaning of ecumenical and confessional statements of faith with special attention to those of the Reformed tradition.

Term 1 2010-2011 Partee and Purves

CH66 Theology of Martin Luther

A broad but thorough study of the theology of Martin Luther, particularly Luther's understanding of the major doctrines of the Christian tradition. It includes the main aspects of the historical development of Luther's theology and the significant agreements and disagreements between Luther and the theology of the Reformed tradition, particularly Calvin.

Prerequisite: CH02

Term 3 2009-2010 Wilson

STUDIES IN SYSTEMATIC THEOLOGY

Systematic theology is the study of the meaning and implications of the Christian faith as present in the doctrinal formulations of the historic and contemporary witness of the church. Based in the normative authority of the biblical writings as they inform the gospel of Jesus Christ, systematic theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic theology studies those significant thinkers of the past and present whose service as theologians the church has embraced. Yet, it takes seriously the world in which we ourselves must now serve. The final aim of the study of systematic theology is to engage in independent and responsible theological

thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize students with this rich heritage, but also to learn how doctrinal formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, systematic theology attends (1) to the investigation of problems of theological method; (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism; (3) to thematic issues of contemporary life as these focus theological concerns relevant to ministry within the American cultural milieu.

The curriculum requires three courses in systematic theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation), and in the history and development of theology.

REQUIRED COURSES IN SYSTEMATIC THEOLOGY

TH01 Introduction to Systematic Theology

This course introduces students to the field of theology by considering the place of Scripture, tradition, experience, and reason as components of the method of theology. The course then focuses on the doctrine of God, centered on the idea of God as triune, and on the doctrine of creation.

Term 3 2009-2010 Purves

Term 3 2009-2010 Van Driel (Evening)

Term 3 2010-2011 Purves

TH02 Christology

An exploration of the Church's faith in Jesus Christ as Lord and Savior. Students will explore the theological significance of Jesus' incarnation, ministry, crucifixion, and resurrection, in relation to issues of sin, salvation, sanctification, and service. The course will draw on classical resources, as well as contemporary critiques and reformulations of the Church's traditions.

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Prerequisite: TH01

Term 2 2009-2010 Van Driel

Term 2 2010-2011 Van Driel

TH03 Church and Sacraments

A study of the nature of the Church. Attention will be devoted to discussing social forces redefining the Church in North America today, and to developing a theological vision for the Church for the 21st century. Issues of worship and sacraments, as well as unity and diversity in church life, will be explored.

Prerequisite: TH01

Term 1 2009-2010 Burgess

Term 1 2010-2011 Burgess

Term 1 2010-2011 Burgess (Evening)

ELECTIVE COURSES IN SYSTEMATIC THEOLOGY

TH17 Theological Anthropology

Introduction to Christian theological understandings of human life as created and as the subject of redemption, with attention to classic doctrines of creation, imago Dei, fall, original sin, justification, sanctification, and human destiny.

Prerequisite: TH01

Term 3 2010-2011 Van Driel

TH25 Christianity and Evolution

The Darwinian theory of biological evolution has evoked many responses from Christians, some of them surprisingly positive. This course briefly reviews the history of these responses and explores constructive theological proposals that attempt to integrate evolutionary perspectives into Christian doctrine. The course will be divided into three sections: a history of the relationship between Christianity and evolution, alternatives to Darwinian evolution (creationism and intelligent design); and constructive theological engagement on key points of Christian doctrine.

Prerequisite: TH01

Term 2 2010-2011 Cole-Turner

TH26 Patristics

This course will provide a basic introduction to the development of Christian theology, biblical exegesis, and ethics in the first centuries. Of particular interest will be the significance of patristic thought for helping Christians today think more clearly about the nature of the church in a secular, pluralistic culture.

Prerequisite: TH01

Term 3 2010-2011 Burgess

TH35 Kierkegaard

This course is essentially a reading course in Kierkegaard's major works. His work will be introduced in relationship to its place in the history of theology, and its significance for later theology (Barth, Bultmann, Brunner, Tillich) will be reviewed.

Prerequisite: TH01, CH02, or CH03

Term 1 2009-2010 Wilson

TH49 United Methodist Doctrine

An introduction to the theology of John Wesley, a consideration of theological transitions, and an examination of contributions by important 20th century and current Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Prerequisite: TH01

Term 1 2009-2010 Tutwiler

TH57 Confessing the Faith Today

One of the most important responsibilities of church leaders is to formulate and articulate what they believe, and why they believe it. This course will explore key creeds and confessions of the Christian tradition, especially those of importance to the Reformed tradition, and how they might help the church confess the faith today. Students will be encouraged to develop their own confessions of faith more clearly and comprehensively.

Prerequisite: TH01

Term 2 2010-2011 Burgess

TH64 Reformed Dogmatics

This seminar will study the dogmatic task within Reformed theology, the place of philosophy as ancilla theologiae, and the approach of selective theologians to the task, including Purves and Partee, *Encountering God*.

Prerequisites: TH01

Term 1 2010-2011 Purves and Partee

TH65 The Future of the Church

As the church faces the future, key issues are ecclesiological - the very nature and purpose of the church. This course will encourage students to shape a vision of the church that will sustain their ministry in the years ahead. Students will explore questions such as: What are the marks of a faithful church? How is church membership different from membership in civic or political organizations? How should the church deal with divisive issues? Is church division ever faithful - and if so, under what conditions? and How can the church be a community that both encourages us in the Christian life and holds us accountable?

Prerequisite: TH01

Term 1 2010-2011 Van Driel

TH71 Readings in the Doctrine of the Holy Spirit

The doctrine of the Holy Spirit, though often neglected, is central to Christian theology and living. This course surveys biblical and traditional theology, along with recent Pentecostal proposals, in an effort to understand this doctrine more fully.

Prerequisites: TH01

Term 1 2010-2011 Cole-Turner

TH72 Christian Faith and Politics

What consequences does the Christian faith have for the political realm? This course will explore how different construals of the Christian claims concerning creation, Christ, and the eschaton lead to different proposals concerning the Christian stance in politics.

Prerequisite: TH01

Term 1 2009-2010 Van Driel

TH73 Theology of Miroslav Volf

One of the most influential contemporary theologians, Miroslav Volf has published a series of penetrating studies on otherness and reconciliation, giving and forgiving, remembering and forgetting. In this course, students will critically examine the conceptual framework of Volf's thought and its practical consequences for the work of the pastor and the life of the Christian community.

Prerequisite: TH01

Term 3 2009-2010 Van Driel

TH74 Theology of Stanley Hauerwas

Named America's 'best theologian' by *Time Magazine* in 2001, Stanley Hauerwas has an enormous influence on Christian theology and ethics, mainline recovery of practices of faith, and the emerging church. In this course, students will study the conceptual framework of Hauerwas' thought and the practical consequences for the life of the Christian community.

Prerequisite: TH01

Term 3 2009-2010 Van Driel

TH76 Theology of the Cappadocians

A study of the post-Nicean fourth century theologians, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, collectively identified as the Cappadocian Fathers. Set in the context of their opposition to Arianism, the course examines their formative contributions to the doctrines of the Trinity, pneumatology, and Christology.

Prerequisite: TH01

Term 1 2009-2010 Purves

TH77 Theology of Jurgen Moltmann

An in-depth study of Moltmann's mature theology, with an emphasis on his doctrines of God and Trinity, Christology, pneumatology, and creation. The course is set in the context of post-World War II Germany, the impact of the theology of Karl Barth, the rise of liberation theologies around the world, and a systematic commitment to do theology in an eschatological perspective.

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Prerequisite: TH01

Term 3 2010-2011 Purves

TH79 Theology of John Howard Yoder

The work of Mennonite theologian John Howard Yoder is in the background of much current discussion about church, practices of faith, and the relationship between Christian faith and politics, shaping the theological outlook of theologians like Stanley Hauerwas and movements like the new monasticism. This course offers an in-depth reading, analysis, and evaluation of Yoder's work.

Prerequisite: TH01

Term 1 2010-2011 Van Driel

STUDIES IN THE PHILOSOPHY OF RELIGION

Philosophical traditions are utilized in world religions in providing conceptual clarity to religious concepts as well as substantive contributions to the meaning of religion. Philosophical insights often arise from theological grounds and religious communities. The meaning of the word theology itself depends upon philosophical construction and clarification.

Philosophy and theology have long been intertwined as in the Platonism of the Patristic Era; the Aristotelianism of the Scholastic; Cartesianism, Kantianism, and Hegelianism in the modern period; and even more recently the theological use of pragmatism, existentialism, analytical philosophy, process thought and phenomenology. Thus it is essential for theologians to know not only the history of Christian interpretations of the relation of philosophy and theology, but also to recognize the multiplicity of current interpretations ranging from the explicit or tacit affirmation of the theological use of philosophy as necessary and proper, through a great variety of intermediate positions, to the rejection of philosophy.

The term "Christian philosophy" has sometimes been used as equivalent to Christian theology. Likewise, the philosophy of religion has referred to those theological truths that can be understood by human reason alone and without divine revelation.

The former is also designated as natural theology in distinction from revealed theology.

The definition and range of the philosophy of religion is an important part of its study. Topics often include the relation between reason and revelation, nature and grace, the holy and the secular, the problem of evil, the rational proofs of God, and the relationship among world religions.

ELECTIVE COURSES IN THE PHILOSOPHY OF RELIGION

PR10 Understanding Critical Theory and Postmodern Critique In relation to Faith and Belief

This is an introductory course to postmodern theory as a challenge to modern theory, which contains both promising new perspectives and problematical aspects. Students will seek to understand the terms postmodern, postmodernity, and critical theory, and read various postmodern theorists. What warrants the term "postmodern" and how might one think about concepts of faith, practice, and belief in relation to critical theory? The intent is neither to be an apologist and celebrant of the discourse of the postmodern nor shall the course be merely dismissive. A climate of openness to challenges and critiques alongside tendencies to dismiss the postmodern will be important as part of dialogue.

Term 2 2009-2010 Kendall

STUDIES IN CHURCH AND MINISTRY

The purpose of study in the church and ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the church and ministry field is engaged in the critical study of professional ministry, the institutional Church, and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models, and

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administrative systems appropriate to the gospel in today's world. To this end, a wide variety of courses is offered in administration, church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and church music. In other areas of study there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses that stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary's urban setting provides an outstanding locus for the study of church, society, and ethical concerns.

REQUIRED COURSES IN CHURCH AND MINISTRY

PD02 Spiritual Formation

Through lectures, assigned readings, a retreat, daily spiritual discipline, and journaling, students will be assisted in the practices of faith that are foundational to Christian community and the practice of ministry. Students will be introduced to the context, content, and spiritual practices of various periods in church history that have special significance for today, including the work of the sections in which students will be encouraged to share their continuing exploration of vocation, faith practices, and gifts for spiritual leadership in ministry.

Term 1 2009-2010 Robbins

Term 1 2010-2011 Robbins

MS02 Theological Reflection on Ministry

This course is required for students involved in Field Education and utilizes the Field Education experience as a focus for consideration of the integration of theological and biblical disciplines in parish and other ministry settings. Seminars meet for 75 minutes each week throughout the academic year for an accumulated credit of three hours.

Offered each term 2009-2010 and 2010-2011 Staff

CS01 Church and Society

Dialogue concerning American Christian traditions from a "bottom-up" vs. "top-down" socioeconomic perspective and their impact upon urban life and vice versa. Examination of several public issues and challenges to the church within the United States from an urban perspective utilizing Howard Thurman's theological framework as a starting point.

Term 3 2009-2010 Peters

Term 3 2010-2011 Peters

ET01 Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of love and justice, the Ten Commandments, and case studies.

Prerequisite: TH01

Term 1 2009-2010 Hainsworth

Term 1 2010-2011 Hainsworth

MI02 Missiology

This is an introductory course to the study of Christian mission. The course is built around biblical and theological considerations, the spirituality of mission, and the practice of mission of the local church. By the end of the course each student will be able to express his/her own theology of mission for the Church. This course ordinarily includes a mission trip between Terms 2 and 3. But, if the student wishes, an exam may be substituted for the trip.

Term 2 2009-2010 Sunquist

Term 2 2010-2011 Sunquist

PS01 Pastoral Studies: Education

In this segment of the pastoral studies sequence, students study the many aspects and possibilities of education programming in churches. Correlation with educational responsibilities in supervised Field Education adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term 1 2009-2010 Son (Evening)

Term 3 2009-2010 Son

Term 1 2010-2011 Son

PS02 Pastoral Studies: Pastoral Care

Concurrent field experience provides a practical framework for the study of pastoral care. Students are introduced to pastoral theology as it has developed in the history of the church and as it shapes pastoral practice today. Attention is given also to the practice of pastoral care in different settings and situations.

Term 2 2009-2010 Barnes

Term 2 2009-2010 Purves (Evening)

Term 2 2010-2011 Barnes

PS03 Pastoral Studies: Homiletics

This course in the pastoral studies sequence provides an introduction to preaching as a responsibility of ministers. Attention is given to the theological basis of preaching, exegesis for preaching, hermeneutics, and to crafting sermons for particular people so that they can hear the Word through mere human words. Each student prepares and preaches sermons as well as develops a theology of preaching as part of this beginning preparation for a life-long preaching ministry.

Term 1 2009-2010 Carl

Term 3 2009-2010 TBD

Term 3 2010-2011 TBD

ELECTIVE COURSES IN EDUCATION

ED13 Youth Ministry, Media, and Culture

This course will survey the role of media (TV, Internet, digital media, video music, movies, and other modes of mass communication) and their influence on the identity formation of the post-modern youth and their culture. The course will examine the way in which media impact the making of meaning for contemporary youth and how youth cultures are shaped by the various images and symbols portrayed by new media. This course will also search for the religious, theological, ethical, and educational implications of the post-modern culture for ministry with youth and investigate the efficacy of the use of multimedia in worship and religious educational context.

Term 2 2009-2010 Son

ED22 Organization and Administration in Congregational Education

The focus of the course is the administration and organization of educational systems in both large and small churches, including curriculum development, organization of the educational program, enlistment and training of leaders, and similar practical matters.

Prerequisite: Previous coursework in education

Term 2 2009-2010 Son (Evening)

ED23 Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies, and structures of adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term 1 2010-2011 Foltz

ED29 Educational Ministries with Smaller Congregations

This course is an exploration of educational ministry in small membership congregations with particular attention given to structure and organization, lay leadership, and pastoral leadership.

Term 1 2009-2010 Foltz

ED31 Limited Resources Ministry

This course is designed to acquaint the student with the methods of enhancing limited human and financial resources of small congregations (black and white) through networking strategies with the community, congregational growth, stewardship campaigns, community ministry agencies, and other private or governmental means. This course will give students practical ministry strategies that will help them strengthen the small church. Lectures, assigned readings, and research projects are included to equip students with the tools necessary to analyze the needs of small, economically struggling congregations.

Term 2 2010-2011 Peters

ED33 Principles of Teaching

This course examines popular teaching/learning theories to see how these theories fit into the wider perspective of educational

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paradigms of Christian faith formation as well as to draw out relevant educational implications in educational contexts. Students plan and organize their own instructional session (toward the end of the course) by utilizing various teaching and learning theories learned in the course. Once students are equipped with these various models of teaching and learning, they can become more effective teachers in communicating the Christian faith in different instructional contexts.

Term 2 2010-2011 Son

ED35 Educational Ministry/Congregational Identity

In this course, students will explore the ways in which they can discover congregational identity, investigate the critical roles of educational ministry to nurture the corporate sense of identity, and develop effective ways to express the corporate identity of a congregation through concrete and creative ministries in order to accomplish the vision and purpose of a congregation as the Body of Christ.

Term 3 2010-2011 Son

ED50 The Church's Ministry with Children

This course brings together insights from the fields of theology and child development. It is designed for students of ministry who seek a better understanding about the practical implications of a theology of childhood.

Term 2 2009-2010 Myers and Myers

ELECTIVE COURSES IN ETHICS

ET05 Christian Social Thought: Early Church to the Middle Ages

This course will explore classic statements of Christian social thought from early centuries of the church to the eve of the Reformation. Particular attention will be devoted to issues of marriage and family, economics and work, and politics and civil government, to the theological doctrines that have shaped the church's social teaching, and to implications for ministry today.

Prerequisite: TH01

Term 2 2009-2010 Burgess

ET06 Christian Social Thought: Reformation to Modern Period

This course will explore classic statements of Christian social thought from the Reformation to the early 20th century. Particular attention will be devoted to issues of marriage and family, economics and work, and politics and civil government, to the theological doctrines that have shaped the church's social teaching, and to implications for ministry today.

Prerequisite: TH01

Term 3 2009-2010 Burgess

ET34 Ethics and Human Enhancement

The use of technology to restore human capacities and health is widely accepted. The proposal to use technology to enhance human capacities or to extend human lifespan, however, has provoked intense debate, which is very likely to increase as the technologies develop. This course assesses these prospects from the perspective of Christian theology, ethics, and ministerial practice.

Prerequisite: ET01

Term 1 2010-2011 Cole-Turner

ET35 Medical Ethics for Pastors

In this course students will review some of the most pressing ethical questions raised by medicine today, such as termination of treatment and allocation of resources, from a pastoral perspective.

Prerequisite: ET01

Term 3 2010-2011 Cole-Turner (Evening)

ET09 Theological Ethics

A seminar devoted to the study of texts dealing with moral problems in a theological context. Attention will be paid to such topics as the use of Scripture in ethics, the meaning of love and justice, orders of creation, and the relation between biography and corporate dimensions of the Christian life.

Prerequisite: ET01

Term 2 2010-2011 Hainsworth

ET50 Ethics, Work, and Vocation

The struggles and joys of vocational discernment are basic to human experience and are vital to the life of the Christian. This course will study the doctrine of vocation, focusing on its Reformed theological context, connection to other doctrines and aspects of Christian thought and experience. In addition, students will consider the role of various spiritual practices in the discernment of vocation as part of the theological process.

Prerequisite: ET01

Term 2 2010-2011 Hainsworth

ELECTIVE COURSES IN EVANGELISM AND MISSION

EV11 Evangelism in Context

This is an introductory course on the subject of evangelism covering basic issues of theologies of evangelism, communication, personal and social witness, and conversion. A special focus will be on the particular contextual issues involved in Christian witness, and students will learn how to initiate and carry out appropriate evangelistic plans in the local church context.

Term 3 2009-2010 Sunquist

MI05/EV05 Life and Missiology of J.E.L. Newbigin

This course will study the life and missiology of J.E.L. Newbigin, who brings together in his life the commitment to the ecumenical church, a commitment to organic church unity, commitment and practice in global mission, a theology of cultural plurality, and a commitment to the missional encounter with the West. His is the theology and life that gave birth to the late 20th century movement of the "missional church".

Prerequisite: CH03

Term 3 2010-2011 Sunquist

MI25 Cross-Cultural Immersion

Cross-cultural immersion courses are offered every year and involve four components. First, students attend orientation classes to prepare for the experience. These classes will cover both the Christian mind set of cross-cultural ministry and issues of the local

cultural context. In addition this preparation will involve reading about the culture, Christianity, and history of the region. Secondly, students travel to a different culture where they work and study (in most cases) under local Christian leadership. Thirdly, students are required to do a research paper on an approved topic related to the church in the local cultural context. Finally, upon return students attend two debriefing classes in which they will discuss from various perspectives (theologically, missiologically, biblically) how they can better understand the church in this particular context. In the past, cross-cultural immersion trips have traveled to Haiti, Mexico, and Senegal. (Independent cross-cultural study courses can also be organized for students who make arrangements and are approved before their cross-cultural experience.)

Term 3 2008-2009 Staff

MI30 Perspectives on the World Christian Movement

Perspectives is a program from the U.S. Center for World Mission and is taught worldwide. It is open to all students and to members of the Pittsburgh community. Students will learn the biblical foundations, historical evidence, and current cultural and strategic work of the expansion of the church worldwide, as they are challenged to discover their role in God's plan.

Term 1 2009-2010 Sunquist

MI40 Nineteenth Century American Protestant Women in Mission

This class is designed as a seminar/research course for advanced students. The objectives are to introduce students to the crucial role of women in the American mission enterprise, to study some key issues affecting women in 19th century mission fields, to acquaint students with mission primary source materials and promote their use in historical research. The class will cover the primary source context of women in the 19th century and the issues they faced as they entered the mission field; the origins and early history of the American missionary movement and the role of women in it, some key mission debates concerning native cultural practices and how women, in particular, confronted these; and look at the impact key women had upon missionary organization and strategy.

Term 2 2010-2011 Taylor

ELECTIVE COURSES IN HOMILETICS

HM11 Voice and Speech Practicum (1 Credit)

This one-credit course is a 10-week session in the fundamentals of voice and speech in order to maximize communicative effectiveness. The course objectives are to improve articulation, pronunciation, rate, voice projection, and inflection. Vocal hygiene and non-verbal skills will be addressed.

Prerequisite: PS03

Terms 1-3 2009-2010 Howell

Terms 1-3 2010-2011 TBD

HM26 Doctrinal Preaching

This course guides students in preaching sermons that communicate matters of doctrine. Doctrinal sermons are crafted traditionally in the mode of literate discourse, most emphasizing linear structure and static language. This course will provide instruction in this mode of doctrinal sermon development. In addition, however, as this course conceives the best of doctrinal preaching as a nexus between literate discourse and orality, the course will explore the use of biblical stories (and narratives) when preaching doctrinally. As such, students will consider developing sermons by employing "gestures" toward application of the doctrine identified within a text of Scripture, i.e., a biblical story or narrative. This course, further still, privileges a concern for exegesis, the identification of doctrines embedded in a text of Scripture, congregational analysis, and the character of a sermon as a mode of public discourse.

Prerequisite: PS03

Term 3 2009-2010 Carl

HM37 Advanced Homiletical Theory and Practice

This course will look at current issues in homiletic theory and continue to develop students' preaching skills through reading, theological reflection, preaching, and analysis of sermons. Students will analyze various sermon design possibilities by listening to various sermons and constructing their own sermons, focusing on improving their preaching as homiletic theologians, and building upon previously developed skills.

Prerequisite: PS03

Term 3 2010-2011 Carl

ELECTIVE COURSES IN LEADERSHIP AND MINISTRY

MS04 Supervised Ministry: Intern Year

The yearlong internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks.

MS10 Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term 3 2009-2010 Staff

Term 3 2010-2011 Staff

MS12 Introduction to Pastoral Arts

While the focus of this course is on the art of parish ministry, technical information will be offered to permit students freedom in developing their own art. Topics will include the development of weddings and funerals, administration of sacraments, personnel, volunteerism, budgets, stewardship, and program and missional development in the parish. The pastor's theological identity will be translated into relevant and requisite skills for ministry.

Term 3 2009-2010 Barnes

MS13 Parish as Theological Context

This course is designed to present the contemporary local congregation as a context for applying Trinitarian theological affirmations. Emphasis is upon the parish's communal life, but time will be spent on its call to be a source of redemption to individuals and the society in which a church exists.

Prerequisite: TH01

Term 1 2010-2011 Barnes

MS15 Leadership in the Local Church

This course weaves theological understanding across the best insights of management literature, equipping pastors to be more effective in the interpersonal and organizational dimensions of church leadership. Discussion of examples and cases from congregational experiences will illustrate the principles derived from lectures and readings.

Term 2 2009-2010 Gilchrist

MS29 United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term 3 2010-2011 Tutwiler

ELECTIVES IN METRO-URBAN MINISTRY

CS18 The Thought of Martin Luther King Jr.

This course will seek to engage students in a critical examination of the contribution of Martin Luther King Jr., as pastor, theologian, and social activist. A survey of his 12 year leadership within social justice movements in the United States and his strategic use of moral agency to effect systemic change through public ministry.

Term 1 2010-2011 Peters

MU01 Introduction to Urban Ministry

This course will examine the history, theological focus, and core values that inform ministry in the city. Attention will be given to helping students discern their vocational call in the context of city life and Christian witness in this arena.

Term 1 2009-2010 Peters

MU13 Urban Church Revitalization

This course is designed to understand the challenges to growth and relevant ministry for churches in urban America. Particular attention will focus on the role of leadership, strategies for evangelism,

social action and social justice. Various successful models of urban churches will be engaged and explored.

Term 2 2009-2010 Peters

MU17 Pastor as Leader

This course will examine leadership from the perspective of both secular and religious writers. The course will introduce students to various leadership styles and examine the appropriate use of them given the contexts. There will be a special focus on transformational leadership.

Term 2 2009-2010 Barr

MU23 The Church and Economic Development

This course will explore Africentrism as an approach to Christian ministry for enhancing the quality of life in the urban context. Local, national, and international models for church-based economic development and community organization will be examined. Topics covered will include Africentric approaches to economic development, family, health, youth, and restorative justice ministries.

Term 3 2010-2011 Peters

MU36 Community and Environmental Sustainability

This interdisciplinary course will examine the scriptural and theological basis for the ideal of community as an ethical and spiritual value to encourage wholistic strategies of ministry that emphasize community and relationship development as components of environmental well-being. This course is structured as a three-day conference that is open to the public, an urban intensive weekend (UIW). The UIW format will include lectures, group discussion, and workshops, along with social and worship opportunities.

Term 3 2009-2010 Peters

ELECTIVE COURSES IN PASTORAL CARE AND PASTORAL DEVELOPMENT

PC13 Theology and Pastoral Care

This course examines the intrinsic relationship between Christian doctrine and pastoral practice. Doctrine is the church's affirmation

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of the mission of God to and for the world in and through Jesus Christ. The church's practice follows God's practice. In particular, the course explores the doctrine of the High Priesthood of Christ as the basis for a Christian pastoral theology.

Prerequisite: Basic coursework in CH, TH, and PS

Term 1 2009-2010 Purves

PC16 Systems Theory: Family and Congregational Dynamics

Every minister belongs to three interlocking family systems: the minister's own family, the families within the congregation, and the congregation itself considered as a family. In this course, students will explore the principles of systems theory as applied to these various family groupings respectively. Then students will explore how the dynamics of each group affect and is affected by the other. Of special significance will be the students' opportunity to learn about family genograms, ministry to families, and leadership styles that may prevent getting "caught in the middle." Through various theological perspectives offered in the course and through readings, students will be expected to reflect theologically about the dynamics of systems.

Term 3 2010-2011 Robbins

PC17 Addiction and Shame/Grace and Healing

This course will explore the dynamics of the addictive process underlying unhealthy attachments to particular substances, relationships, beliefs or ideas, work and organizations from physiological, psychological, and theological perspectives. After understanding the addictive process, students will examine theological notions of grace and explore how grace invites and empowers persons to engage in a living process system. In addition, implications for the church, ministerial leadership, and pastoral care will be discussed.

Term 2 2009-2010 Plavan

PC21 Classical Texts in Pastoral Care

This seminar course is designed to introduce students at a deeper level to the understanding and practice of pastoral care as set forth in classic texts which have been recognized over many centuries to

have been of value and which represent the pastoral wisdom of the church.

Term 1 2010-2011 Purves

PC28 Transforming Faith and Loss

This course is an academic and practical seminar designed to assist seminary students in understanding and experiencing ministry with persons who are dealing with issues around death, loss, grief, bereavement, and recovery. The course involves class discussion and direct dialogue with persons acquainted with death and dying, followed by class reaction.

Term 3 2009-2010 Robbins

PD05 Wisdom from the Desert

An exploration of an apophatic trajectory of Christian theology and spirituality focusing on the desert as place and metaphor. Beginning with the biblical tradition of the Exodus, with John the Baptist and Jesus' wilderness experiences, students shall explore exemplars of this aspect of Christian thought and life with a view to its relevance for pastoral practice.

Term 3 2009-2010 Thurston

ELECTIVE COURSES IN WORSHIP AND CHURCH MUSIC

WS10 Theology through Hymn Texts

Through this course, students will improve their ability to identify and select hymns appropriate for congregational worship that is based in the liturgical year and the lectionary; read and comprehend the language of hymns in a way that attends to poetic language and such elements as metaphor and alliteration, the use of scriptural texts and allusions, and to the power of hymn texts to present complex theological themes in simple images and phrases; and lead worship by teaching others to experience the theological richness of hymn texts.

Terms 1-3 2010-2011 Cole-Turner, Tutwiler, and Van Driel

One credit per term. Must be taken all three terms to receive credit.

WS11 Congregational Song

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from colonial times into the 21st century as well as multicultural sacred song. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

Term 3 2009-2010 Tutwiler

WS14 Theology and Practice of Christian Worship

An introduction to Christian worship, with particular attention to the role of worship in shaping and expressing the Church's theology. Students will explore the theological significance of each major part of the order of worship, as well as practical, pastoral challenges in shaping vital worship (including issues such as sacraments, funerals, and weddings). The course will draw on both historical and contemporary liturgical resources.

Term 2 2009-2010 Burgess

WS17 History of Sacred Music

A study of choral and instrumental literature of the Christian Church from the 17th through the 21st centuries with emphasis on the development of Protestant Church music in America.

Term 2 2010-2011 Tutwiler

MASTER OF SACRED THEOLOGY PROGRAM (S.T.M.)

REQUIRED COURSES

STM01 Research Skills and Proposal Seminar

The Research Skills segment is designed to equip students with basic library research skills including familiarity with basic reference and theological tools and the Internet. The Thesis Proposal Writing portion is designed to assist students in constructing a thesis proposal, including policy and procedural requirements,

submission, defense, and approval, and deposit of a successful thesis.

Term 1 2009-2010 Johnson

Term 1 2010-2011 Johnson

DOCTOR OF MINISTRY PROGRAM

Six distinct concentrations are offered in the Doctor of Ministry Program: Science and Theology; Parish Focus (including satellite sites in Phoenix, Arizona and St. Petersburg, Florida); Reformed Focus; Reformed Christian Spirituality Focus; Urban Focus (under review and will not be offered in 2009-2010); and the Eastern Christian Focus. Each concentration requires 30 credit hours of course work and a doctoral project valued at six credit hours. The required courses in each focus area are described below. A variety of options are available for electives, which are designed to facilitate the students' doctoral projects. For additional information about electives and projects, contact the Director of the program.

SCIENCE AND THEOLOGY FOCUS

Continuing the Narrative between Pastor and Scientist

Science and Theology is designed to involve the student's ministerial setting in all phases of the program. These include the Seminar Phase, consisting of six seminars in which various areas of science and theology are reviewed; Colloquium Phase, in which the nature of the doctoral project is developed and a Biblical Seminar is taken; and Project Phase, involving one elective course, the implementation of the project, and the writing of the doctoral paper.

REQUIRED COURSES IN SCIENCE AND THEOLOGY FOCUS

DM80A Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be methodologies, critical thinking, action-reflection modalities,

understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure.

DM80B Science/Theology and Ministry

This core seminar focuses on the theology of the church, with special emphasis on implications for the practice of ministry. The seminar will take into account the particularities of the science and theology narrative including the history of the church's engagement with developments in the natural sciences. Focus will be on theological method and include a contextual analysis of the present discourse. The intent of this seminar is to frame the work of pastor-theologian through developing and encouraging questions. It is hoped that pastors will begin to frame their own thinking in an interdisciplinary manner.

DM81 Biblical Texts in the World of Contemporary Science

Emphasis is placed on the pastoral task of interpreting the biblical text in preparation for teaching, preaching, and theological reflection. Guest lecturer on preaching to coincide with the themes of the seminar.

DM82 Cosmology

The content of this seminar is on the evolving cosmos, new ideas of creation, questions of divine action, eschatology, and theodicy.

DM83 Theology and Biological Evolution

This seminar is an invitation to enlarge one's sense of the divine. How does one talk about divine reality in the context of one's faith traditions? How does one view nature—is it a promise rather than simply a design or order? A religiously adequate understanding of God not only tolerates but requires the adventurous extension of cosmic frontiers implied in evolutionary science.

DM84 Theology and the Technologies of Human Transformation

The routine use of technology to restore human capabilities and health is mostly unquestioned. The ethical decision of providing life-saving medical procedures as well as to enhance human capacities is often made in the midst of the most critical pastoral care contexts. This seminar will address these prospects from the perspective of Christian theology, ethics, and ministry practice.

DM85 Theology, Technology, and Society

Emphasis is on social/cultural impact of applied science and its significance for ministry. What difference does the church make? How does one assist in decision making with regard to pastoral care, even the kinds and types of liturgical narratives in the midst of the blurred boundaries that technology produces? Are there ethical norms that serve us in these changing moments? Finally, is there an adequate voice at the table to address the larger issues within society that includes the ethical boundaries for those on the margin? What impact does technological advances and decisions have in a global environment?

DM86 Neuroscience in Theological and Pastoral Perspective

The aim of this seminar is to establish a strategic presence in the dialogue of life, death, experience, emotion, and the brain. Poised on the cusp of wholly new discoveries and thinking with regard to neuroscience, to be cognizant of new research and thinking in science about the brain is paramount. What are we discovering and how does it change ministry? Are we now at the true end of a dualistic framework?

DM07 Proposal Lab

This final phase assists students in designing a doctoral project in a particular area of ministry and an elective in a "practical discipline" related to the candidate's project. The final phase requires satisfactory completion of a doctoral project and paper. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

DM00 Elective

One elective is taken in the general area of the doctoral project.

PARISH FOCUS

The Parish Focus is designed to involve the student's ministerial setting in three distinct phases of the program. These three phases are the Seminar Phase, consisting of six seminars, the Colloquium Phase, in which the nature of the doctoral project is developed, and the Project Phase involving two elective courses, the implementation of the project, and the writing of

the doctoral paper. While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts, ecumenical agencies, and college, military, prison, and health field chaplaincies. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This ensures that the congregation or agency, as well as the student, benefit directly from the Doctor of Ministry program. This involvement proceeds through a local committee chosen by the student.

SCHEDULING OPTIONS

Seminars are held two times a year, June and January for two weeks over two years. On occasion, to accommodate a particular focus, one-week seminars may be scheduled. Students enroll in two seminars or colloquia over two years. Guided reading lists and the syllabus are sent to students several weeks in advance of the sessions to allow for adequate preparation.

REQUIRED COURSES IN PARISH FOCUS

DM01/A Introduction to the Doctor of Ministry Program and Pastoral Leadership

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life?

DM01/B Theology of Church and Ministry

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM02 Pastoral Care

Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM05 Educational Ministry of the Church

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06 Congregational and Community Issues

A case method is used to consider problems confronting the church in society, with the discipline of Christian ethics as a major resource.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

DM00 Required Electives (six credit hours)

Two electives are taken in Phase III, focusing in the general area of the doctoral project.

REFORMED FOCUS

This focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, "theological," calls attention to the formative role theological

90 Course Descriptions

reflection and knowledge should have in the practice of ministry. The substantive, "leader of the church," indicates that the context of such theological reflection is the church's ongoing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the church," as these ends have been understood in the Reformed tradition. To accomplish this purpose six core seminars develop the student's awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics, and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the practical aspect of the student's project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" section of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The structure of this focus is similar to the Parish Focus. It includes a Seminar Phase, involving the six core seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Project Phase, which includes the elective courses, implementation of the project, and writing of the doctoral paper. A local committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding board for the student in the planning, execution, and evaluation of the project.

SCHEDULING OPTIONS

The Reformed Focus is currently planned in partnership with the University of Aberdeen, Scotland. Pastors from both North America and Scotland meet for classes—with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland.

REQUIRED COURSES IN REFORMED FOCUS

DM40 Reformed Theology

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian

faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints," and the Kingdom of God.

DM41 Biblical Authority and Interpretation in the Reformed Tradition

This course is designed to help students synthesize the most important ingredients that go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical Scriptures; the meaning of the "Scripture Principle" of the Reformation; and the main types of biblical interpretation before and after the historical-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fundamentalism," and Karl Barth are singled out for special attention.

DM42 Worship in the Reformed Churches

In this course, worship in the Reformed tradition is examined from historical, theological, and liturgical perspectives. Special attention is given to the issues of theological integrity and identity, which have been heightened by changes in the cultural context. The course also draws upon recent insights from the liturgical renewal movement and the social sciences to encourage critical reflection upon current worship practices as a prelude to further renewal.

DM43 The Social Transforming Character of Reformed Ethics

The course reviews various motifs of Christianity's relationship with culture and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology, and vocation is investigated in Western culture.

DM44 Reformed Ecumenism

This course is designed to enable students to appreciate the Reformed heritage in today's ecumenical context. It examines the roots of the Reformed concern for the unity of the church. It deals with troublesome theological issues that emerge in ecumenical

discussions (e.g., authority, confessionalism, Scripture, and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, Eucharist, and ministry.

DM45 Theological and Ethical Issues Before the Church

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues around which there are confusion and controversy today. Questions such as abortion—the “right to life” versus the “right to choose”; sexual preferences; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; prayer in the public schools; pornography; and the problem of censorship, are among those that may be singled out for close study.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM00 Required Electives

Two (2) electives are to be taken; one is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.

REFORMED CHRISTIAN SPIRITUALITY FOCUS

The purpose of this focus is one of discovering and recovering spiritual formation and practices within the Reformed tradition. Therefore, such study is approached through the lens of both a biblical and theological concentration that educates the mind and is inclusive of experience and emotion. Such a spirituality within the Reformed tradition claims a core identity that deepens worship, prayer, and piety. In a culture that seeks spirituality, the emphasis of the focus is both a discovery and recovery process that addresses the pastor as person, the depth and purposefulness of tradition, and the function and place of authority and proclamation. Spirituality is a deep hunger in the church and in society, and this focus will seek to offer fresh dialogue for pastoral identity, formation, ecclesiology, and leadership.

Students are required to work with a spiritual director during the entire program. Seminars are scheduled both as one- and two-week seminars, depending on the course of study. Final projects can include creative work in addition to a final paper.

REQUIRED COURSE IN REFORMED CHRISTIAN SPIRITUALITY FOCUS

DM70A Introduction to the Doctor of Ministry Program and Pastoral Leadership

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a "sixth sense" with regard to a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life? What is a *reformed* spirituality?

DM70B Theology of Church and Ministry and Pastoral Spirituality

Ecclesiology, spirituality, mission, culture, and context: navigating a post modern world within the framework of Reformed theology. What is the role, function, identity of pastor? Distinct angles and theological interpretative strategies taking account of global realities with attention to tradition and mission will be discussed.

DM71 Christian Spiritual Traditions Part I

Part I questions how to claim and reclaim tradition in terms of the origins and broad historical review of Christian spirituality through the 20th century.

DM72 Exegesis: Continuity Between Text and Spirituality

In this course students study interpretative strategies and options of and for the biblical text with focus on the passage and the history of interpretation that gives shape to piety, prayer, and the devotional life.

DM73 Christian Spiritual Traditions Part II

Part II investigates contemporary movements and practices, persistent opening to faith, and the foundations of belief that inform practices with emphasis on the 20th century. How have piety, prayer, and the devotional life been reformed in the past century?

DM74 Reformed Understandings of Biblical Authority, Tradition, and Proclamation

The course asks how do pastors responsibly navigate and negotiate assumptions and challenges with regard to Scripture? Who or what is in charge of authority? What does experience have to do with authority? What is the role of proclamation? What disciplines and practices are necessary?

DM07 Proposal Lab

The Proposal Lab assists students in designing a final project which will include the notion of a synthesis between spirituality and intellect; the education of the heart; and the education of the mind. Opportunity will be given to incorporate art, narrative, and other practices under the broad rubric of the "creative" grounded in a biblical and theological framework.

DM00 Required Electives

Required electives provide students the opportunity to develop with faculty a course of interest, understanding that spirituality is inclusive of seeing from a different location: Orthodox spirituality; Celtic spirituality; the Psalms; Howard Thurman; Asian, Latina/o, African American practices, experience, creativity, music, active spirituality; womanist, feminist; justice; East, West, North, and South. In addition, two additional electives are to be taken that contribute to the doctoral project and paper.

URBAN FOCUS

This focus is under review in 2009-2010 and will not be offered.

The Urban Focus is a partnership of the Doctor of Ministry Program with the Seminary's Metro-Urban Institute. The program is designed to equip students with theological grounding and analytical skills for transformational leadership in faith-based public ministry in the metropolitan arena. A unique feature is its collaborative pedagogy and research, involving candidates in their places of service, the Seminary, and community-based agencies.

The program's spiritually-grounded approach is enriched by faculty from the Center for Urban and Social Research at the University of Pittsburgh, the Division of Social Sciences at Carlow University, and Pittsburgh's Center for Family Excellence, among other resources. The design is contextual, collaborative, interdisciplinary, and cross-cultural.

URBAN FOCUS SCHEDULE

Coursework is conducted in one-week sessions four times a year for two years, followed by the project and doctoral paper. As in the other focuses, students will organize a local committee to help guide application of coursework in the ministry setting, choice of electives, and project design. The Urban Focus is under review and will not be offered in 2009-2010.

REQUIRED COURSES IN URBAN FOCUS

DM51 The Church and the City: Theological Perspectives

DM52 Introduction to Congregational Studies

DM53 Urban Ethics and Public Policy

DM54 Search for Community

DM55 Social Science and Urban Ministry

DM56 Strategies for Urban Ministry

DM07 Proposal Colloquium

At least one of the following electives is required

DM57 Pastoral Care and Urban Family Dynamics

DM58 Preaching and Worship for the Family of God

DM59 Transformational Education in the City

Two additional electives related to areas of study for doctoral project are also required.

EASTERN CHRISTIAN FOCUS

The Eastern Christian Focus is designed for clergy serving Orthodox and Eastern Rite congregations and agencies and those interested in dialogue with Eastern Christianity. The structure is based on the Parish Focus, but several of the courses have been modified to reflect the Eastern emphasis. Descriptions of the core courses are found below. Each course is scheduled in a one-week intensive format. Three of the courses are held each summer at the Antiochian House of Studies in Bolivar, Pa., a spacious conference center about 90 minutes east of Pittsburgh. The courses are taught

by a combined faculty of Pittsburgh Seminary and recognized Eastern Christian scholars.

REQUIRED COURSES IN EASTERN CHRISTIAN FOCUS

DM01E Fundamental Roots of Priestly Ministry

This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (hieratike syneidesis), and patterns of contemporary ministry.

DM02E The Ministry of Spiritual Direction

This course understands spiritual direction as a distinct "ministry." Neither secular therapy nor mere religious piety, it both holds an ancient position in the church and is in need of renewal in the contemporary Christian life.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM04E Ecclesiology and Canon Law in Early Christianity

Since the Apostolic Age, the self-identity of the church has involved the existence of some basic principles of church order: reception into the church by baptism, customs, and rules in relation with Eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, and the evolution toward a certain formalism corrected by "the oikonomia" (expediency).

DM05 Education

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the church and to provide disciplined ways of thinking about that ministry, particularly in the parish setting.

DM06E Priesthood, Community, and Ethics

This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern Tradition; (2) practicing morality in modern society; (3) facing contemporary moral issues.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

DM00 Electives

In addition to these courses, two electives are required in the program. They may be taken at other accredited graduate institutions, pending approval of the dean and program director and provided they are related to areas the student is investigating for a doctoral project.

DM01 through DM06 are held at the Antiochian House of Studies in Bolivar, Pa.

DM07 and DM08 are held on the campus of Pittsburgh Theological Seminary.

SEMINARY LIFE



BRIDGING THE WORD AND THE WORLD

PITTSBURGH

In a city known for its bridges, Pittsburgh Theological Seminary has been about the mission of “bridging the Word and the World” for more than 200 years. We recognize that the most important question that we have to ask ourselves is not “What are we doing on this 13-acre campus?”, but rather, “What is God doing in the world and how can we be a part of it?”

The city of Pittsburgh, in Southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along its three rivers. Pittsburgh has an astounding 446 bridges. This officially makes Pittsburgh the city with the most bridges in the world, three more than the other global leader, Venice, Italy. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, PPG Industries, USX, and Heinz. Pittsburgh is easily accessible by air, rail, and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet, and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts, the Benedum Center, the O'Reilly Theater, and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has 18 branches and a suburban Bookmobile service, and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing in the *Places Rated Almanac*, as one of America's “most livable cities” in 1985 and 2007 and by *The Economist* in 2009. The city of Pittsburgh is the scene of Western Pennsylvania's largest, most important educational complex. The Seminary is associated with nine colleges and universities in the city through the Pittsburgh Council on Higher Education. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures on a variety of subjects, which interested persons may attend.

Through the wide scope of field education, other work, and volunteer opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner city and suburban churches, as chaplains in hospitals, hospices, and in county and state penal institutions, as campus ministers and in many other positions that affect the life of the city and its people. Within a short drive of the campus, as well, opportunities to serve are available in small towns and rural congregations. Pittsburgh Seminary endeavors to make good use of the many resources for theological education that are available in the metropolitan area. The Seminary also attempts to be an active resource for the area through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

THE SEMINARY'S IMMEDIATE ENVIRONMENT: HIGHLAND PARK AND EAST LIBERTY

The numerous rivers, valleys, and hills common to Western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located between two such neighborhoods. To the north is a residential area of substantial homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. As one of Pittsburgh's finest, Highland Park offers woods, picnic areas, paths for biking and walking, and tennis courts. Its large outdoor pool is available during the summer months. At the heart of the park is the Pittsburgh Zoo & PPG Aquarium, much of which was built at the turn of the century and which has undergone a large-scale program of modernization.

To the south is East Liberty, a busy commercial and business center. East Liberty's and Highland Park's residential population represents a healthy racial and ethnic cross-section of urban America. To the west is Garfield/Bloomfield, another community under development and the new location of the UPMC Children's Hospital. The Seminary is also a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

THE CAMPUS

Pittsburgh Theological Seminary is located on a beautiful tree-filled 13-acre campus, the major portion of which was once the estate of H. Lee Mason Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

CLIFFORD E. BARBOUR LIBRARY

The Clifford E. Barbour Library of Pittsburgh Theological Seminary is the largest theological library in the three-state region. Its 285,000 volumes and more than 900 periodical subscriptions place it among the largest stand-alone seminary libraries in the country. An extensive array of new materials is added each year in various formats and languages, and includes a growing number of electronic resources. The collections are housed in a large three-story building dedicated in 1964. Its open stack areas include 90 desk carrels that may be reserved by students and 28 enclosed carrels for faculty and visiting scholars. There is a library instruction classroom as well as casual reading areas with comfortable chairs and couches. Photocopiers, microform readers and printers, audiovisual equipment, and public computers are readily accessible. Wireless Internet connection is available throughout the building.

The library has exceptionally skilled staff members who offer a full range of services including reference assistance and bibliographic instruction. CALVIN, a public access catalog of library holdings, is available as well as online connections to a wide range of databases and other electronic resources. The Library also holds a variety of materials in its special collections, including the John M. Mason Memorial Collection consisting of rare theological works dating from the Reformation. The Warrington Collection consists of several thousand valuable hymn and song books from the estate of James Warrington of Philadelphia and provides rich research materials for scholars of American and British hymnody. Other materials housed in the Archives Department document the Seminary's history as well as the history of the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods, and general assemblies.

On display in the Hansen Reading Room on the second floor are the desk and chair of Dr. Karl Barth of Basel, Switzerland. Dr. Markus Barth, son of Karl Barth and PTS faculty member from 1963-1972, presented these treasures to the Seminary in 1964.

Included with the gift of the desk at which Karl Barth wrote his theological works is an autographed copy of his *Kirchliche Dogmatic I/1*.

HICKS FAMILY MEMORIAL CHAPEL

The sanctuary of Hicks Memorial Chapel is used for worship during the Seminary's chapel services and the spacious and comfortable theater-auditorium is ideal for conferences, special lectures, and concerts. The Seminary's preaching lab is located in the Chapel. Students enjoy preaching experiences within this traditional worship facility.

GEORGE A. LONG HALL

The George A. Long Hall is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, the Shakarian Campus Center, the Kelso Bible Lands Museum, and a more formal John Knox Room that is used for many conferences and gatherings. A Computer Lab offers computers for use by students and for instructional purposes.

THE SHAKARIAN CAMPUS CENTER (SHAK)

This is a comfortable, inviting environment in which students may study, enjoy fellowship, and participate in a game of ping-pong.

THE KELSO BIBLE LANDS MUSEUM

The James Kelso Bible Lands Museum is named for the distinguished former professor of Old Testament and biblical archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 80 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. The museum is a valuable teaching aid for Seminary students and a tool for those who may wish to participate in an archaeological excavation or gain some expertise in the study of ancient artifacts. Churches, schools, and community groups also visit to see biblical times vividly illustrated. Additional exhibits are on permanent display in the Chapel narthex and the reception area of the Dean's Wing.

ACCESSIBILITY

Recent modifications and additions have provided access to major Seminary buildings and educational resources for persons with disabilities. Classrooms, offices, dining facilities, restrooms, mail room, museum, Calian Residence Hall, bookstore, and the entire library complex are currently accessible.

The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical abilities.

HOUSING

Housing is available on campus in both the apartments and the Calian Residence Hall. Apartment sizes range from efficiencies to four bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in residence hall and apartment rents. Dogs and cats are only permitted in the designated tower of The Highlander Apartments.

CALIAN HALL

Calian Hall (completed in January 2003) was named in honor of the Rev. Dr. Carnegie Samuel Calian and his wife Doris for their 25 years of service to the Seminary. This hall houses single students (male and female) throughout the academic year. The building features such amenities as coin-operated laundry facilities, individual temperature controls (including air-conditioning), private bathrooms for each unit, wireless Internet access, and the convenience of an elevator. The campus Physical Fitness Center is located in Calian Hall. Student lounges and limited cooking facilities are also available. Guest housing for Continuing Education participants and other visitors is located on the first floor.

APARTMENTS

Apartments in all buildings are unfurnished. Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting. Samuel A. Fulton Memorial Hall provides 18 efficiency and 21 one-bedroom apartments. Each unit includes a kitchenette, a bath, and a storage locker. McMillan Hall, Anderson Hall, and The Highlander form a quadrangle that encloses a play area for children. One tower in

The Highlander has been designated as pet friendly. In McMillan Hall there are one four-bedroom, three three-bedroom, 12 two-bedroom, and three one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room that is used as a play care center for preschool children through the school year. An infant care facility is located on the first floor of this same building. Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath, and a storage locker. The Highlander contains 17 one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath, and storage locker. Apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

INFORMATION FOR PARENTS

EARLY CHILDHOOD CARE

The Playroom serves the Seminary community by offering childcare during regularly scheduled daytime class hours and exams at a very minimal cost to parents. A director, assistant director, and aide along with work-study students, staff the Playroom. The cozy infant/toddler room accommodates children ages six weeks to two and a half years in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the large, colorful room for the two and a half to five year-olds, there is a balance between free creative play time that leads to socialization, and structured planned activities that promote interest in learning readiness skills. There are outdoor facilities that are used often and occasional field trips along with other enrichment activities. Interested parents need to contact the Playroom Director early. There are a limited number of spaces available.

SCHOOL-AGE CHILDREN EDUCATIONAL INFORMATION

The Seminary is located within the Pittsburgh Public Schools area. The local elementary school is Fulton Academy of Geographic and Life Sciences, at 5799 Hampton Ave. The middle school (grades 6-8) is Arsenal, at 40th and Butler St. Arsenal students are picked up by a school bus. The high school is Peabody, located directly across the street from the Seminary. Parents may also want to check into the availability of magnet schools in the area.

STUDENTS AND STUDENT LIFE

A primary purpose of Seminary relationships is to develop a Christian community on campus which lays the foundation for early and lasting friendships which may in turn lead to confidence and mutual assistance among ministers and church leaders. More than 300 students of various ages and from different hometowns and homelands study at this seminary each year. While a majority of students are Presbyterians, there are significant numbers of United Methodists, Lutherans, Baptists, Roman Catholics, and Episcopalians. Beyond that, there are a number of additional denominations represented. Students at Pittsburgh Theological Seminary participate in the governance of the institution through the Student Association and their representation on various committees of the Board of Directors and the faculty. In addition, the Student Association serves as a sponsor or umbrella for student organizations on campus.

The Student Association, by constitution, is composed of all students (except Doctor of Ministry students) registered and enrolled in the Seminary. The purpose of the Student Association is to conduct all student social and extracurricular affairs and to conduct elections of student representatives to other Seminary committees or organizations as required. The Student Association conducts a range of programs from meetings dealing with issues related to the church and the world to social get-togethers to service projects. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month, with times varying to allow participation of both day and evening students.

STUDENT ORGANIZATIONS

Student organizations function under the jurisdiction of the Student Association and are organized and dissolved depending on student interest each year. Groups that have remained active over the years include The Association of Women at the Seminary (AWS), African American Student Fellowship (NIA), Evangelical Student Fellowship (ESF), International Student Association, Peace and Justice Fellowship, Preaching Association, Seminary Choir, United Methodist Student Fellowship, and Presbyterian Student Fellowship. These groups are described in the Student Handbook, as are the guidelines for establishing new groups and receiving funding from the Student Association.

WORSHIP

Worship is an integral part of the life of Pittsburgh Theological Seminary. Mid-day chapel services are held three times each week. Students, faculty, guests, and administrators share in the leadership of chapel services under the direction of the Seminary's Community Life Committee. Communion is celebrated in chapel every other Wednesday. Attendance at worship services is highly encouraged as a means of promoting community through worship. There is also a student-led contemporary service held once a week during the academic year.

PITTSBURGH THEOLOGICAL SEMINARY CHOIR

The Pittsburgh Theological Seminary Choir is open to men and women from the entire Seminary community—students, faculty, and staff. The group sings a variety of choral literature in bi-weekly chapel services and seasonal concerts. Rehearsals are held each Tuesday from 4:45-6:00 p.m. For further information, contact George E. Tutwiler, organist-choirmaster.

RECREATION

Athletic events and other recreational activities are arranged under the auspices of the Student Association. A Physical Fitness Center containing exercise equipment and room for aerobics is located in Calian Hall. Seminary students have scheduled access to the gymnasium, indoor swimming pool, and athletic field at Peabody High School, which is located across the street from the campus. Interested students also play basketball at the Eastminster Presbyterian Church just down the street. For a nominal fee, students can utilize the extensive weight training facilities housed in the church as well. Recently, there have also been tournaments scheduled in ping-pong, bowling, ultimate Frisbee, and golf.

DISTINGUISHED GUEST-IN-RESIDENCE PROGRAM

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term. During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries,

small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumnae/i of Pittsburgh and many other seminaries. A member of the faculty of the Seminary hosts each guest. In addition, the Seminary occasionally invites distinguished laypersons to spend several days on the campus. These church men and women share insights about their ministries and ways in which their church and work commitments interact. In addition to pastors, distinguished guests have included bankers, newspaper editors, management consultants, attorneys, and corporation leaders.

POLICIES

INCLUSIVE LANGUAGE

The Seminary encourages both the sensitivity to and use of words that include, not exclude, other persons, where this is appropriate (e.g. "humanity" instead of "mankind"). All persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped.

DRUG FREE SCHOOL

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession, or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

HARASSMENT POLICY

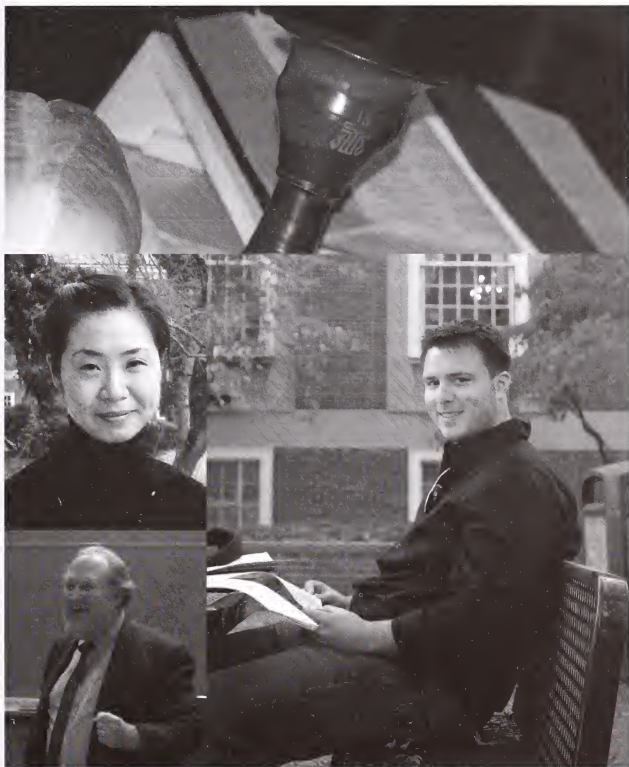
It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing men and women for leadership roles in the church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual or racial harassment. This applies to all persons in the Seminary community. Such harassment is a misuse of power. It creates confusion and an uncomfortable,

hostile, and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self-concepts and the sense of self-confidence and mutual respect that are essential both to the educational process and to the excellence of a well-functioning institution. Further information is outlined in the Student Handbook.

PEOPLE FINDER

The People Finder is a campus-wide directory published in the fall of each year. This publication contains a photo of each student, faculty, and staff member, along with name, address, phone number, and e-mail information. Faculty and staff listings also include office numbers, extensions, and spouse names. Student listings include undergraduate institution, year of study, degree program, day or evening student status, and spouse name. This directory is never to be distributed beyond the Seminary community, but as with all public documents, one should use caution in listing information that must be kept completely confidential.

FINANCES



BRIDGING THE **W**ORD AND THE **W**ORLD

TUITION AND FEES

CANDIDATES FOR THE M.Div., M.A., AND S.T.M. DEGREES

Charge for 27 term hours \$7,560

Charge for 36 term hours \$10,080

Full-time per credit (nine or more credits) \$280

Part-time per credit (eight or fewer credits) \$300

CANDIDATES FOR THE D.Min. DEGREE

Per credit \$300

Annual continuation fee (after five years) \$200

SPECIAL STUDENTS

Per credit \$300

CANDIDATES FOR THE Ph.D. DEGREE

Prices established by the University of Pittsburgh

For information contact:

Director of Graduate Studies

Department of Religious Studies

University of Pittsburgh

1001 Cathedral of Learning

Pittsburgh, PA 15260

412-624-5774

krivet@pitt.edu

UNIVERSITY COURSES

Courses taken at area universities through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary. Please note: This does not apply to the Seminary's Dual Degree Programs.

AUDIT COURSES

Full-time students: One course at no charge, no academic credit

Part-time students: \$175 and no academic credit

Continuing Education: \$175 and no academic credit

FEES

Application Fee \$40

Matriculation Fee* \$50

Student Association Fee (\$16 per term) \$48

Graduation Fee \$75 Master's, \$125 D.Min.

Technology Fee \$105

Transcript Fee: Transcripts are provided for current students without charge. If not currently enrolled, the charge is \$4 per transcript.

*The Matriculation Fee is applied to tuition costs.

BOARD

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$2,888. Meal service is provided on a cash-only basis for the convenience of students, faculty, and staff. Evening meals are served also in the Kadel Dining Hall Monday-Thursday during the academic year. The food services are closed during vacations and holidays. In addition, a shared kitchen is available in the Calian Residence Hall year round for food storage and preparation.

RENT

CALIAN RESIDENCE HALL FEES

Nine month charge for a Calian Residence Hall room \$3,600
(\$1,185 per term)

APARTMENT FEES (PER MONTH)

Fulton Hall: 39 apartments

Efficiency apartments \$500

One-bedroom apartments \$610

Highlander: 23 apartments

One-bedroom apartments \$640

Two-bedroom apartments \$730

Anderson/McMillan Halls: 31 apartments

One-bedroom apartments \$585

Two-bedroom apartments \$750

Three-bedroom apartments \$860

Four-bedroom apartments \$1,025

Please Note: Rental charges are billed per term to coincide with the academic year. All Seminary apartments are rented unfurnished.

Stoves and refrigerators are supplied, but no other furnishings are available. Utilities are included in the Calian Residence Hall and apartment rental fees. The tenant is responsible for telephone and cable installation and monthly service fees. Wireless Internet access is currently available at no additional charge.

MANDATORY STUDENT HEALTH INSURANCE

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance. For students without health insurance, the Seminary includes information on several different plans in the Student Registration Packet. It is important to include this cost in the student's estimate of expenses. Verification of an existing policy is due upon registration for each term of attendance. International students are required to enroll in health insurance plans specified by the Seminary. Contact the Business Office for current information.

PAYMENT OF FEES

Academic fees and expenses are payable during the first two weeks of each term. When necessary, full-time and part-time students may make arrangements at the Business Office for a payment plan to cover a term's expenses. There is a finance charge of one-half percent per month on the open account balance. A full-time student's account must be below \$500 before the student can register for the following term. A part-time student's account must be paid in full before the student can register for the following term.

FINANCING SEMINARY EDUCATION (MASTER'S)

The goal of the Pittsburgh Seminary financial aid program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his or her theological education, the Seminary provides grants and work support to full-time students in the Master of Divinity, Master of Arts, and Master of Sacred Theology programs who have need, regardless of denominational affiliation. However, the student's denomination and family are also expected to share in meeting the financial obligation. Awarding financial aid to students is a process that is based on need. The application procedure requires:

- Completed Free Application for Federal Student Aid (FAFSA)
- Completed Seminary Financial Aid Application
- A copy of the student's prior year signed federal 1040 tax return
- All corresponding W2s
- Completed Verification Form (a copy can be found at www.pts.edu)

All are required because eligibility for financial aid is determined from calculations which result from these forms.

COST / INCOME

Pittsburgh Theological Seminary uses expense norms in computing a student's need. The allowed expenses for the academic (nine month) year are as follows.

2009-2010 COST OF ATTENDANCE

To determine each student's financial need, Pittsburgh Theological Seminary uses the following tuition charges, fees, and expenses based on the average cost of living in Western Pennsylvania for a nine month period. Actual living expenses for each student will vary, based on his/her standard of living, spending habits, and values.

Federal guidelines do not allow for living expenses for other family members when calculating federal aid. However when calculating institutional grants, Pittsburgh Theological Seminary assigns higher allowances for family members.

2009-2010 ACADEMIC YEAR

Tuition (36 credits)*	\$10,080
Books	1,000
S.A. Fee	48
Technology Fee	105
Rent **	4,702
Food	2,888
Insurance	1,944
Transportation	2,193
Miscellaneous***	3,462
Total****	26,422

* Full-time tuition is \$280/credit (Example: Nine credits/term = \$7,560)

** Average amount of rent paid by PTS students living on-campus during the 2008-2009 school year with cost of living increase

*** Personal care, clothing, cable, and telephone are some of the expense to be considered under this item.

**** The Financial Aid Office has the authority to use professional judgment to adjust the Cost of Attendance on a case-by-case basis to allow for special circumstances. The student should submit written explanation with documentation. Federal guidelines consider consumer debt to be a lifestyle choice and does not include indebtedness in eligibility calculations.

The student's demonstrated need is the difference between the Cost of Attendance and the Expected Family Contribution (found on the FAFSA results). To help meet this need, Pittsburgh Theological Seminary awards grants and jobs through the work-support program. The student is expected to seek outside sources of aid; which will not affect the Seminary grant unless need is reduced to less than the PTS grant.

WORK SUPPORT

Work Support is a part-time on-campus job for full-time students with financial need. The money is not directly applied to the Seminary invoice; instead the student will receive a paycheck each month. If the student chooses to participate in the program, the pay scale is \$8.25-\$9.25 per hour worked. The Work Support award does not guarantee a position. After receiving an award letter, the student must log on to the PTS website and submit an application to the department of his/her choosing. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library, Maintenance, and administrative offices.

GRANTS

Grant assistance is provided by the restricted endowment funds and annual gifts to the Student Financial Assistance Fund. A majority of PTS full-time students receive Seminary aid. The grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.) who are endorsed by their session or are enrolled as inquirers or candidates under care of a PC (U.S.A.) presbytery.

An additional percentage will be given to racial/ethnic students as well. Students with unusual personal/family expenses may apply by letter to have their grant percentage increased by 10 percent. The maximum grant for all students will be the cost of tuition for the academic year. One third of the grant is made available each term. In addition to a Pittsburgh Theological Seminary grant, a student

may be eligible for a rent rebate during the academic year if he or she is a full-time student, receiving the maximum grant award, and living in Seminary housing. Residence Hall students receive a rebate of \$225 per term. Apartment dwellers receive a rebate of \$375 per term/per apartment. Adjustments are made for students with roommates.

Students must apply each year for the need-based grants and work support by completing all of the necessary forms. There is NO guarantee that a student will receive need-based aid for the entire length of studies. Students can depend on the aid if they continue to qualify financially and submit the documents early. The Financial Aid Office encourages students to seek other sources of funding. See the PTS website, Financial Aid section for a link to Outside Scholarships.

FURTHER QUALIFICATIONS

The Financial Aid Package is based on the assumption that a student is registered for at least nine credit hours. No financial aid will be available to students registered for less than nine credits. Should a student fail a course(s), there will be no financial aid for the repeat course(s). If a student withdraws without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of the tuition fee. PTS does not award aid beyond the specified length of the program chosen. Financial aid will not be provided to any student beyond the minimum credits required for graduation.

Transcripts are reviewed at the end of each academic year; a student whose cumulative grade point average is less than 2.5 will receive no further financial aid until the end of the following academic year and then only if the cumulative QPA has been raised to 2.5.

Students who are in "default" of their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution.

If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second-degree program until three years (nine terms) have passed.

LOANS

Many students will enter Seminary with educational loans, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal Stafford Program, some denominational agencies, and other sources. Once the student has determined that a student loan is needed to help finance educational expenses, he or she should make an appointment with the Director of Financial Aid to discuss the situation and the loan process.

REFUNDS

A refund is made to a student who does not complete a full term, based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him or her of this action. Courses may be dropped or added during the first two weeks of each term without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment. See the PTS website for a detailed Federal Stafford Loan Return to Title IV Procedure.

DEADLINES AND ADDITIONAL INFORMATION

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, a new PTS application and FAFSA along with the student's prior year tax information must be submitted. The Financial Aid Office will begin to accept packets on Feb. 15. Only complete Application Packets will be evaluated in the order in which they are received until funds have been exhausted.

These policies are subject to change. They are operative for the current academic year (2009-2010) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

MERIT SCHOLARSHIPS

HONOR SCHOLARSHIPS

The Merit Scholarship program is one way Pittsburgh Theological Seminary encourages the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. To be considered for all of the Merit Scholarship applicants must apply by Feb. 1 for the fall term. These applicants will have graduated from a regionally accredited or internationally recognized college or university having earned at least a 3.5 cumulative grade point average in a bachelor's degree program (or the numeric equivalent for schools not using the 4 point scale). They must have demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview. All students who meet these criteria will be considered for Honors Scholarships; there is no additional application process.

To be eligible to receive the scholarship, students must maintain a full-time status for each term. Merit Scholarships will be awarded for a maximum of three consecutive years for those admitted to the Master of Divinity program and two consecutive years for those admitted to the Master of Arts program. Most merit scholarships are renewable for the following year if the student's cumulative grade point at the end of the academic year is at least 3.5. If the recipient's cumulative grade point average does fall below a 3.5 at the end of the academic year, the honors scholarship cannot be reinstated.

Honors Scholarships are awarded without consideration of financial need. They include the Faggs Manor/John McMillan Scholarship, the Hiaasen Family Scholarships, the Molyneaux Scholarship, the Thomas Chalmers Honors Scholarship, the James L. and Marjorie H. Gilmore Scholarship, the Catherine and Andrew Purves Merit Scholarship, the Jerry and Harriet Dempsey Scholarship, the Titus Basfield Scholarship, the Thomas and Sally St. Clair Scholarship, and the Gareth D. and Evelyn A. Baker Financial Aid Fund. All honor scholarship recipients are welcomed to apply for financial aid; however, the maximum combined award cannot exceed 150 percent of the cost of tuition.

The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pa., in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan's work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary. A second pool of scholarship funds has been established by Carl A. Hiaasen and his heirs to honor this family. This gift awards three additional Hiaasen Family Honors Scholarships: the Carl A. Hiaasen Family Honors Scholarship in memory of Mr. Hiaasen; the Clara Judith Landmark Hiaasen Honors Scholarship in memory of Mr. Hiaasen's wife; and the Kermit Odel Hiaasen Honors Scholarship in memory of their only child.

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Mich., in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The Thomas Chalmers Honors Scholarships were established in 1999 to acknowledge incoming students who have achieved academic excellence in their past work and who display gifts for Christian leadership. The scholarship is designed to substantially defray the cost of tuition, and is renewable each spring if the student maintains a 3.5 cumulative grade point average.

The James L. and Marjorie H. Gilmore Scholarships were established in 2003 to recognize those incoming students who have achieved academic excellence in their past work, who display gifts for leadership in the church, and who rank at the top of their incoming seminary class. The scholarship is designed to defray the cost of tuition and books, as well as other living and seminary expenses.

The Catherine and Andrew Purves Merit Scholarship was established in 2006 by the generosity of John and Virginia Ferguson, Atlanta, Ga. The scholarship will be awarded each year to one student for three years, assuming that the student continues to meet the general requirements for Merit Scholarships. Preference for this Merit Scholarship shall be given to qualified full-time Master of Divinity students who have confessed faith in Jesus Christ as Lord of all, shown a commitment to the life and ministry of the church, and demonstrated excellence in their academic preparation for the study of theology.

The Jerry and Harriet Dempsey Scholarship was established by Mr. and Mrs. Dempsey to support members of First Presbyterian Church of Greenville, S.C. who will enroll at Pittsburgh Theological Seminary in Master of Divinity or Doctor of Ministry programs. If there are no merit scholarship applicants from the First Presbyterian Church of Greenville, S.C., by Feb. 1 of each year, the Seminary may award the scholarships to members of other Presbyterian churches who are enrolled in the Master of Divinity program.

The Titus Basfield Scholarship was established in memory of the Seminary's first African-American graduate in 1842. Born a slave in Virginia, he became a missionary in Canada among relocated fugitive slaves. The scholarship is awarded to an African-American student exhibiting the commitment to theological education seen in Basfield's life. The scholarship was generously funded by Earnest and Lottie Edwards, David Parham '44, the Class of 1996, Shadyside Presbyterian Church, and others.

The Thomas and Sally St. Clair Scholarship was established in 2008 by the generosity of Mr. and Mrs. St. Clair. Preference for the scholarship is given to a qualified full-time Master of Divinity student who displays gifts for leadership in the church.

The Gareth D. (Class of 1957) and Evelyn A. Baker Financial Aid Fund was established to support Pittsburgh Theological Seminary in its mission to prepare leaders who proclaim with great joy God's message of good news. Aid will be awarded annually to a middler student pursuing a Master of Divinity program who is committed to serving as an ordained pastor in the Presbyterian Church (U.S.A.). A cumulative GPA exceeding 2.5 and demonstration of need is required. Preference will be given to a student who is already a member of this denomination.

PRESIDENTIAL SCHOLARSHIPS

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies. Presidential Scholarships are awarded using the same criteria as Honors Scholarships but are awarded only to first year students.

AWARDS, FELLOWSHIPS, PRIZES, AND OTHER SCHOLARSHIPS

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of church music.

The Brooks Foundation Commencement Prize is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of pastoral care.

The Robert M. Ezzell Homiletical Prize was established by the children of Bob Ezzell in memory of their father who taught homiletics at PTS from 1969 to 1998. The prize is awarded to a graduating Master of Divinity student, who, in the estimation of the selection committee, has demonstrated an excellence in preaching with an affinity for applying the insights of popular culture (derived from film, television, print media, and music) to theology. The award is intended to supplement a graduate's income as he/she enters the ministry and/or pursues advanced study in homiletics.

The Fox Chapel Presbyterian Church Endowed Scholarship was created as scholarship aid for Presbyterian students qualifying for financial aid who have demonstrated meritorious academic

achievement in degree related programs at Pittsburgh Theological Seminary.

The Paul T. Gerrard Prize in Homiletics and Pastoral Care is to be awarded to the graduating senior Master of Divinity student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his or her theological library.

The Jackson Hale Prize in Polity is awarded to a senior in recognition of his or her academic achievements, especially in church polity.

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Dr. Theodore W. Kalsbeek '51 Prize, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middle year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional Reformed theology, effective biblical preaching, and compassionate pastoral involvement.

The Michael Wilson Keith Memorial Homiletical Prize is awarded to a senior class member who has spent three years in the Seminary and has taken the highest standing in the department of homiletics.

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church history.

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

The Walter P. and Anna L. McConkey Award in Homiletics is given to a student who at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her seminary work and who is returning to his or her native land to witness for Christ there.

The John W. Meister Award in the Pastoral Ministry has been established by J. W. Gregg Meister, Interlink Video Productions Inc., in memory of the Rev. John W. Meister, who at his death in 1974 was director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

The Clara Edna Miller Prize in Pastoral Theology is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration, and leadership development.

The James Purdy Scholarship is apportioned equally each year to up to six junior class members who are full-time students and under care of a presbytery and who, at the end of their junior year, have attained a high standard of excellence in their seminary work.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, first director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

The Andrew Reed Scholarship is given to the student who, upon entering seminary, shall achieve the highest grade in a competitive examination in the English Bible.

The Henry A. Riddle Fund for Graduate Study provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the biblical area, is most worthy of this award at the end of the junior year.

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student who, in the judgment of the professors of the history and theology areas, is most worthy of this award at the end of the middler year.

The Valentour World Travel Fellowship enables a full-time student with middler standing to travel for seven to 12 weeks during the summer, visiting various cultures and societies. The award is based on a proposal that outlines the purpose and the plan for travel, which must include the non-Western world. Proposals will be favored that include a statement of intent to do an independent study with a named member of the faculty in the following fall term, as well as a preliminary draft proposal for it. The independent study is related to some aspect of the student's travel experience. Both the statement of purpose and plan for travel, and the preliminary draft proposal for the independent study should be at least 500 words. A complete statement of the policy is available in the office of the Dean of Students.

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The John Watson Prize in New Testament will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall

submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

FINANCING SEMINARY EDUCATION

DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry Program financial aid is designed to assist the student in fulfilling the call to God to deepen and strengthen his/her ministry. A tuition grant is offered by PTS based on financial need regardless of denominational affiliation. PTS will award each focus an annual fund. All members who meet the application deadline and qualify financially will split the allotted grant up to the full cost of tuition.

To be considered for need-based financial aid, each year students must submit:

- Free Application for Federal Student Aid (FAFSA)
- PTS Financial Aid Application

The federal government selects 30% of all FAFSA filers for "Verification". If a filer is selected, the student will receive a Verification Form from PTS. This form must be returned to the Financial Aid Office with copies of the appropriate year federal 1040 and W2s.

Financial need is calculated by the Cost of Attendance (COA) minus the Expected Family Contribution (EFC) minus other aid. The EFC is the number assigned by the Department of Education as a result of completing the FAFSA.

It is easier to obtain educational goals with the help of financial aid but please remember that the student, his/her spouse, and his/her denomination are ultimately responsible for educational expenses.

2009-2010 COST OF ATTENDANCE

To determine each student's financial need, Pittsburgh Theological Seminary uses the following tuition charges, fees, and budgets based on the average cost of participating in the Doctor of Ministry Program. Actual travel, meals, and housing expenses for a student may vary.

2009-2010 ACADEMIC YEAR

Tuition (based on 4 courses)*	\$3,600
Books	330
Technology Fee	70
Meals	500
Housing	1,000
Travel**	1,100
Total	6,600

*Tuition is \$300/credit

** Travel costs will vary due to traveling distance.

The student's demonstrated need is the difference between the Cost of Attendance and the Expected Family Contribution (found on the FAFSA results). To help meet this need, Pittsburgh Theological Seminary awards tuition grants. The student is expected to seek outside sources of aid; which will not affect the Seminary grant unless need is reduced to less than the PTS grant.

FURTHER QUALIFICATIONS

The Financial Aid Package is based on the assumption that a student is registered for at least six credit hours per session. No financial aid will be available to students registered for less than six credits.

Should a student fail a course(s), there will be no financial aid for the repeat course(s). Should a student withdraw without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of the tuition fee. PTS does not award aid beyond the specified length of the program chosen. Financial aid will not be provided to any student beyond the minimum credits required for graduation.

Students must maintain Satisfactory Academic Progress as defined by the program guidelines.

Students who are in "default" of their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution.

If a student received financial aid to complete one degree program, he/she is not eligible for financial aid for a second-degree program until three years (nine terms) have passed.

DEADLINES AND ADDITIONAL INFORMATION

The Seminary Financial Aid Program is based on the academic year. PTS will accept applications once a year for each Focus. Each year, a new PTS application and FAFSA must be filed. See the Seminary's website for deadlines for individual Focuses. Only complete Application Packets will be evaluated.

These policies are subject to change. They are operative for the current academic year (2009-2010) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

PC (U.S.A.) DENOMINATIONAL FINANCIAL AID PROGRAM

PITTSBURGH THEOLOGICAL SEMINARY CLERGY SPOUSE DISCOUNT

Students who are pursuing their first professional degree (M.Div. or M.A.) and whose spouses are ordained as ministers of the Word and Sacrament in the Presbyterian Church (U.S.A.) are eligible for a tuition reduction of one-third. Applications and verification must be made through the Financial Aid Office every year.

PRESBYTERIAN STUDY GRANT

Students who are pursuing their first professional degree (M.Div. or M.A.) and who are registered as an inquirer or candidate with their presbytery at the time of application may qualify for a Presbyterian Study Grant from the Department of Financial Aid for Studies of the Presbyterian Church (U.S.A.). This program is restricted to students attending seminaries related to or in the covenant with the PC(U.S.A.).

Applicants must:

- Be enrolled full-time
- Be US citizens or permanent residents of the United States
- Demonstrate financial need

Separate applications are required and available from the PC(U.S.A.) Department of Financial Aid for Studies. Awards range between \$1,000 to \$4,000 per academic year. The application requires students to write an essay and to submit recommendations from the student's pastor, CPM, and Seminary contact person or advisor. Applications are available at www.pcusa.org/financialaid/scholarships.htm.

RACIAL ETHNIC LEADERSHIP SUPPLEMENTAL GRANT

Minority PC(U.S.A.) students who identify themselves as members of the African American, Alaska Native, Asian American, Hispanic American, or Native American descent may qualify for the Racial Ethnic Leadership Supplemental Grant provided by the Department of Financial Aid for Studies of the Presbyterian Church (U.S.A.). This program is restricted to students attending seminaries related to or in the covenant with the PC(U.S.A.).

Applicants must have been awarded the Presbyterian Study Grant and still demonstrate financial need. Awards range between \$500 to \$1,000 per academic year.

LOAN PROGRAM FOR THEOLOGICAL STUDIES

Students who are pursuing their first professional degree and who are registered as an inquirer or candidate with their presbytery at the time of application may qualify for the Loan Program for Theological Studies. All theological students who are preparing for professional church occupation must:

- Be enrolled either full or part-time
- Maintain satisfactory academic progress
- Be US citizens or permanent residents of the United States
- Demonstrate financial need and meet the denomination's financial reliability standard of no educational debt in excess of \$38,000.

The maximum amount of funding is \$6,000 for inquirers and \$15,000 for candidates. Additional information can be found on the website of the Presbyterian Church (U.S.A.) at www.pcusa.org/financialaid.

CONTACT INFORMATION

Questions, concerns, and application requests should be directed to the Financial Aid Office of Pittsburgh Theological Seminary

Director of Financial Aid
Pittsburgh Theological Seminary
616 North Highland Ave.
Pittsburgh, PA 15206
412-362-5610 ext. 2111
Fax: 412-363-3260

ADMISSIONS



BRIDGING THE WORD AND THE WORLD

An applicant for admission to any program of study offered by Pittsburgh Theological Seminary must provide evidence of a bachelor's degree from a regionally accredited college or university with a minimum GPA of 2.7. Additionally, three letters of reference are required. Those applying for the Master of Divinity degree must also submit a Church Endorsement which is to be completed by their pastor or an official of their denomination. All applicants shall apply for admission to a particular degree program or for special student status. Students who wish to change degree programs after admission must make their request in writing to the Admissions and Standings Committee and provide any additional information needed by the committee to make its decision. Candidates for all programs are required to complete the background check information included in the application.

MASTER OF DIVINITY AND MASTER OF ARTS

Applicants to the Master of Divinity and Master of Arts programs are required to have completed their bachelor's degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieve a minimum 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those just completing their bachelor's degree will be considered after the student's junior year, with a transcript reflecting work to that point. Prior to enrollment the student must produce a final official undergraduate transcript reflecting the earned degree.

Those applying for Term 1 (Fall) should apply before Feb. 1 to be considered for Merit Scholarships (page 119). All correspondence concerning admission to the Seminary should be addressed to the Associate Dean of Admissions. Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

1. A formal application including names and addresses of references.
2. Official transcripts of all college and university work attempted.
3. A 500–1,000 word statement describing the applicant's religious background, sense of call, and reasons for seeking theological education.
4. A personal interview with the Associate Dean of Admissions or person designated by the Associate Dean.

5. Completion of the Church Endorsement form by the applicant's local church (for the M.Div. applicants only).
6. A nonrefundable \$40 application fee.
7. At the discretion of the Admissions and Standing Committee, an applicant may be required to undergo a battery of psychological and/or mental capacity tests. Such testing is utilized only when it is believed that the results will clarify ambiguities in the student's academic record or in the applicant's fitness for ministry.

After admission is granted, a student is required to submit an Intent to Enroll Form and \$50 fee within 30 days. This assures a student's place in the next entering class. This fee is not refundable and is credited to the student's account upon enrollment.

DUAL PROFESSIONAL DEGREE PROGRAMS

In each of the dual degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective partner university. Normally, application to the joint program is made to the appropriate graduate school of the university during the first term of the second year of the Seminary Master of Divinity program.

MASTER OF SACRED THEOLOGY

Applications for the Master of Sacred Theology (S.T.M.) degree program are submitted to the Associate Dean of Admissions. Applicants are required to have completed the Master of Divinity degree (or its equivalent) before enrollment. The application process requires the same materials as those for the Master of Divinity and Master of Arts programs. In addition, all applicants must submit a proposal for the S.T.M. thesis of three-five pages, and a paper of 10–15 pages that demonstrates the applicant's ability in scholarship and written English. International students please also refer to the "International Students" section on page 134.

TRANSFER STUDENTS

A student transferring from another accredited seminary is required to submit the application materials described above. Transfer credits will be evaluated by the Dean of Faculty. Normally only courses for which the grades of A or B were earned will be

considered for transfer credit. A student must complete a minimum of one full academic year in residence at Pittsburgh Theological Seminary in order to become a candidate for the M.Div. or M.A. degree. Transfer students are not eligible for awards, fellowships, prizes, and other scholarships if more than 12 credit hours are transferred.

SPECIAL STUDENTS

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than international students, must possess a bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the M.Div. and M.A. programs. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

INTERNATIONAL STUDENTS

Pittsburgh Theological Seminary recognizes the global nature of the Christian Church and seeks to play a role in educating leaders for churches around the world. To that end, the Seminary encourages application by students whose citizenship is held outside the United States, who have completed their primary theological degree in their own country, and who seek further theological education for the purpose of service to the church in their homeland. All international students applying for study at Pittsburgh Theological Seminary must submit (1) transcripts of their undergraduate and graduate degrees from internationally recognized colleges or universities, and (2) a current TOEFL (Test of English as a Foreign Language) score of no less than 570, if English is not the first language of the applicant. Applications must be submitted by Jan. 1 of the intended year of enrollment.

Pittsburgh Theological Seminary welcomes applications for one year of study as a full-time non-degree student with academic credit for the purpose of attaining a specific educational and professional objective. In this program, students may take any courses they wish without having to satisfy specific degree requirements. Upon completion of required course work, a grade will be issued and recorded on the student's official transcript.

A special track leading to the M.A. degree is available for international students who have completed their first theological degree (e.g. B.D., M.Div.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. The degree is granted on the successful completion of course work and a comprehensive examination. For degree completion, students must have nine hours of Bible, six hours of history, six hours of theology, three hours of ethics, and one research and writing seminar.

Students who have completed an M.Div. degree (or its equivalent) and seek a higher degree for purposes of special service to the church in their home country may apply for admission to the Master of Sacred Theology Program (S.T.M.). The S.T.M. program requires one year of on-campus work at Pittsburgh Theological Seminary and a thesis of 80 pages that should be completed within this year of study.

Requirements for application (other than those mentioned above) include:

1. A letter from a church or seminary official in the student's home country recommending the student for higher degree work at the S.T.M. level;
2. A proposal for the S.T.M. thesis of three-five pages (in English);
3. A paper of 10-15 pages that demonstrates the applicant's ability in scholarship and written English.

Health insurance coverage is required for all international students (See page 114.)

International students are members of the International Student Association, which provides peer support and special social activities. Other opportunities are made known to students as they become available.

STUDENT VISAS

Form I-20, which is needed to apply for the F-1 student visa, will be issued only when the Admissions Office has been provided with the required documentation of financial resources to support the student for the duration of the visa. Those entering the country on F-1 student visas, their spouses, and dependents are not eligible for work permits in the United States. This limits employment opportunities to jobs on the Seminary campus (for the student

only). Financial aid is available to all international students who qualify. (See pages 112-130.)

RESIDENCY REQUIREMENT FOR MASTER'S DEGREES

A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily is required for all master's programs.

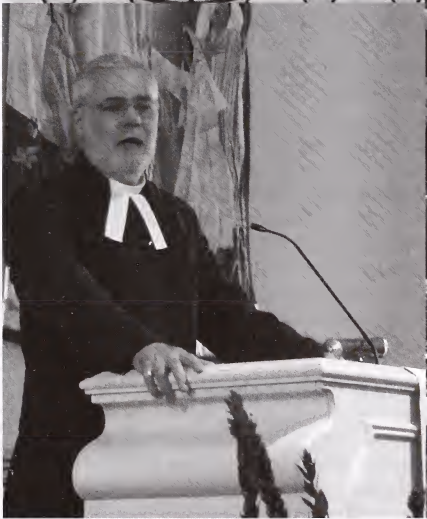
DOCTOR OF MINISTRY

Applications for the Doctor of Ministry degree are submitted to the Director of the Doctor of Ministry Program. A Master of Divinity or its equivalent from an accredited seminary or divinity school is required for admission to the program along with a GPA of 3.0 or higher. Applicants are required to have completed a minimum of three years in active ministry following the receipt of the M.Div.

Applications to the Doctor of Ministry Program must include:

1. A formal application including names and addresses of references.
2. Official transcripts of all post-high school academic work.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's church board or an ecclesiastical official, approving expenditure of the time called for by the program.
5. A listing of the applicant's ministerial experience to date.
6. A statement (500–1,000 words) outlining reasons for wishing to enter the Doctor of Ministry Program.
7. A five-page (double-spaced) reflection paper on some aspect of ministry (preaching, community and context, pastoral care, education, etc.) demonstrating the integration of theology and critical thinking in the applicant's ministry.
8. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
9. A check or money order for \$40. This fee is not refundable.

PERSONNEL



BRIDGING THE **W**ORD AND THE **W**ORLD

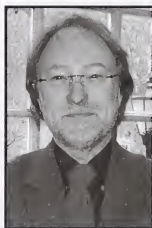
FACULTY

The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional, and personal preparation of men and women for Christian service in the church. Many members of the faculty are regular contributors to the church's and the world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia, and Europe. In this way, the faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The faculty formulates the curriculum, directs the entire educational program, and exercises general authority over the student body. Following are profiles of full-time faculty.

DALE C. ALLISON JR.

ERRETT M. GRABLE PROFESSOR OF NEW TESTAMENT EXEGESIS AND
EARLY CHRISTIANITY

Dale C. Allison Jr., Errett M. Grable Professor of New Testament Exegesis and Early Christianity, has been on the faculty of Pittsburgh Theological Seminary since 1997. Before then, he served on the faculties of Texas Christian University (Fort Worth, Texas) and Friends University (Wichita, Kan.). His areas of expertise include Second Temple Judaism, and he is the author of books on early Christian eschatology, the Gospel of Matthew, the so-called Sayings Source or Q, and the historical Jesus. He has also written *The Luminous Dusk*, a book on religious experience in the modern world, and a full-length commentary on the Testament of Abraham. His most recently published works are *Resurrecting Jesus*, *Studies in Matthew*, *The Love There That's Sleeping: The Art and Spirituality of George Harrison*, and *The Historical Christ and the Theological Jesus*. He is currently at work on a full-length commentary on the Epistle of James. He is married to Kristine Allison and they have three children, including two boys still at home.



M. CRAIG BARNES

ROBERT MENEILLY PROFESSOR OF LEADERSHIP AND MINISTRY AND
PASTOR OF SHADYSIDE PRESBYTERIAN CHURCH



Craig Barnes was raised on Long Island, N.Y. He earned his bachelor's from The King's College in New York and his M.Div. from Princeton Theological Seminary. At the University of Chicago he received his doctorate in the history of Christianity. In 1981 he was ordained a Minister of Word and Sacrament by the Presbyterian Church (U.S.A.) and served as a parish pastor for more than 25 years, including nine years as senior pastor of The National Presbyterian Church in Washington, DC. He came to Pittsburgh

Seminary in 2002. His published books include *Yearning, When God Interrupts, Hustling God, Sacred Thirst, An Extravagant Mercy, The Search for Home*, and *The Pastor as Minor Poet*. He is also the author of numerous articles and is in demand as a preacher and lecturer at churches, denominational events, and seminaries. His current research interest is focused on the parish as a theological context.

JOHN P. BURGESS

JAMES HENRY SNOWDEN PROFESSOR OF SYSTEMATIC THEOLOGY



John P. Burgess has taught at Pittsburgh Theological Seminary since 1998. Previously he was professor of religion at Doane College and associate for theology in the Office of Theology and Worship, Presbyterian Church (U.S.A.). He was awarded his B.A. from Colorado College, his M.Div. from McCormick Theological Seminary, and his Ph.D. in Christian theology from the University of Chicago. An ordained Presbyterian minister, Burgess has served several congregations part-time. His publications

include *The East German Church and the End of Communism, Why Scripture Matters: Reading the Bible in a Time of Church Conflict, After Baptism: Shaping the Christian Life*, and numerous essays. He has edited *In Whose Image: Faith, Science, and the New Genetics* and co-edited *What Is Justification About?: Reformed Contributions to an Ecumenical Theme*. He is a member of the Re-forming Ministry Initiative of the Office of Theology and Worship, and a board member and a

faculty mentor for the Company of New Pastors, a Lilly Endowment-funded program that assists Presbyterian candidates in the transition from seminary into ordained ministry. In recent years, he has lived and traveled extensively in Russia, where he has observed the Orthodox tradition and the rebirth of the Christian church after 75 years of Communism. Together with his wife, Deb, Burgess has three school-aged daughters, who are also his theological teachers.

WILLIAM J. CARL III

PRESIDENT AND PROFESSOR OF HOMILETICS

In addition to serving as the Seminary's fifth president, the Rev. Dr. William J. Carl III is a professor of homiletics. Before coming to the Seminary, Carl served as pastor of the 1,700-member First Presbyterian Church in Dallas, Texas, a position he held for 22 years. Carl graduated from the University of Tulsa with a bachelor's in religion and philosophy. He earned his master's of divinity from Louisville Presbyterian Theological Seminary where he was a Patterson Fellow in New Testament Greek. In 1977, he received his doctor of philosophy in rhetoric and communication from the University of Pittsburgh where he also taught as an instructor. He was ordained in the Presbyterian Church (U.S.A.) in 1973. Carl's previous teaching experience includes associate professor of homiletics and worship and instructor of New Testament Greek at Union Theological Seminary (Va.). In the 1970s, he was an instructor at Pittsburgh Seminary and more recently served as an adjunct professor at Austin Theological Seminary.



He has lectured at Oxford, Princeton, Cornell, and Boston Universities, the Moscow Theological Academy, the Kerala United Theological Seminary in India, and dozens of other divinity schools and conferences both here and abroad. Carl has published eight books and more than 75 scholarly articles and reviews. He also lectures on the brain at medical schools and medical conferences.

Carl is married to Jane. They have two sons: Jeremy, a professional tennis instructor, and David, an actor in New York City, and a daughter-in-law (married to Jeremy), Melissa, who is a lobbyist for the American Society of Mechanical Engineers.

RONALD S. COLE-TURNER

H. PARKER SHARP PROFESSOR OF THEOLOGY AND ETHICS



Ronald Cole-Turner is the H. Parker Sharp Professor of Theology and Ethics, a position relating theology and ethics to developments in science and technology. He is an ordained minister of the United Church of Christ and active in the UCC Science and Technology Network. He is a founding member of the International Society for Science and Religion, currently serving as vice president. He has served on the Advisory Board of the John Templeton Foundation and the Metanexus Institute. Cole-

Turner is the author of *The New Genesis: Theology and the Genetic Revolution*, the co-author (with Brent Waters) of *Pastoral Genetics: Theology and Care at the Beginning of Life*, the editor of *Human Cloning: Religious Responses* and of *Beyond Cloning: Religion and the Remaking of Humanity*, the co-editor of *God and the Embryo: Religious Voices on Stem Cells and Cloning*, and editor of *Design and Destiny: Jewish and Christian Perspectives on Human Germline Modification* (in press). He is also the author of the popular baptism hymn, "Child of Blessing, Child of Promise." He and his wife Rebecca have two daughters, Sarah and Rachel.

JEROME F.D. CREACH

ROBERT C. HOLLAND PROFESSOR OF OLD TESTAMENT



The Rev. Dr. Jerome Creach is the Robert C. Holland Professor of Old Testament. Before joining the faculty of Pittsburgh Seminary in 2000, he taught at Barton College (1994-2000), the College of William & Mary (1993-94), Randolph-Macon College (1993), and the Baptist Theological Seminary at Richmond (1992-93). Creach earned his doctorate at Union Theological Seminary in Virginia (now Union-PSCE). Prior to his study at Union, he earned his M.Div. and Th.M. (in systematic theology) degrees at the

Southern Baptist Theological Seminary. Creach is interested in Old Testament theology and the appropriation of the Bible to the life of the

church. Psalms and Prophets are his primary areas of research. He has published four books and numerous articles and reviews in journals for biblical studies. He is currently writing a book on the problem of violence in the Bible. A Minister of the Word and Sacrament in the Presbyterian Church (U.S.A.), Creach has served congregations in Virginia and North Carolina and preaches and teaches regularly in churches in the Pittsburgh area. Creach's publications include *The Destiny of the Righteous in the Psalms* (Chalice, 2008), *Joshua (Interpretation: A Bible Commentary for Teaching and Preaching, WJK, 2003)*, *Psalms* (Geneva, 1999), and *Yahweh as Refuge and the Editing of the Hebrew Psalter* (Sheffield Academic Press, 1996). He is married to Page L.D. Creach, also a minister in the Presbyterian Church (U.S.A.). They have two children, Adair, 16 and Davis, 9.

ROBERT A.J. GAGNON

ASSOCIATE PROFESSOR OF NEW TESTAMENT

Robert A.J. Gagnon joined the faculty at Pittsburgh Theological Seminary in 1994. He received his bachelor's from Dartmouth College, his M.T.S. from Harvard Divinity School, and his doctorate from Princeton Theological Seminary. His main fields of interest are Pauline theology and sexual issues in the Bible. He is the author of *The Bible and Homosexual Practice: Texts and Hermeneutics* (Abingdon, 2001), co-author (with Dan O. Via) of *Homosexuality and the Bible: Two Views* (Fortress, 2003), and author of a number of articles in scholarly journals including *Journal of Biblical Literature*, *New Testament Studies*, *Catholic Biblical Quarterly*, *Novum Testamentum*, *Zeitschrift für die alttestamentliche Wissenschaft*, and *Horizons in Biblical Theology*. He and his wife Carol have two daughters.



DEIRDRE KING HAINSWORTH

ASSISTANT PROFESSOR OF CHRISTIAN ETHICS AND
DIRECTOR, CENTER FOR BUSINESS, RELIGION AND
PUBLIC LIFE

Deirdre King Hainsworth joined the Pittsburgh Theological Seminary faculty in 2005 upon completing her doctorate in Christian Social



Ethics/ Religion and Society at Princeton Theological Seminary. She earned her AB from Harvard and Radcliffe Colleges and her M.Div. from Princeton Theological Seminary. From 2002-2005, Hainsworth served as a full-time faculty member in religion at Friends University, Wichita, Kan. A former church educator and pastor, Hainsworth is ordained as a Minister of Word and Sacrament in the United Church of Christ and serves on the UCC's Science and Technology Network. She was awarded Wabash Center pre-tenure fellowships for 2006 and 2007, in support of her ongoing research on the ethical and ecclesial implications of emerging information technologies, and frequently presents her research in ethics, technology, and vocation at academic conferences as well as for church and denominational audiences. She recently completed an edited volume on public theology and Christian ethics in honor of ethicist Max Stackhouse, *Public Theology for a Global Society*, forthcoming from Eerdmans in 2009. Her current research and writing focuses on the analysis of information technologies from a Christian ethical perspective, and the impact of technological and market forces on professional identity and formation. She is married to John, a computer scientist, and they have two young sons.

EDITH M. HUMPHREY

WILLIAM F. ORR PROFESSOR OF NEW TESTAMENT



Edith M. Humphrey is the William F. Orr Professor of New Testament at Pittsburgh Theological Seminary. Prior to her service at PTS, she taught at several colleges and universities in Canada, and was professor of Scripture at Augustine College, Ottawa, Canada, from 1997-2002, where in her final year she served as dean. She earned her bachelor's from Victoria University (University of Toronto) and received her doctorate from McGill University, Montreal, where she was awarded the Governor

General's Gold Medal. The author of numerous articles on the literary and rhetorical study of the Bible, she has also written four books, *And I Turned to See the Voice: The Rhetoric of Vision in the New Testament*, *Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit*, *(The Sheffield Guide to) Joseph and Aseneth*, and *The Ladies and the Cities: Transformation and Apocalyptic Identity in Joseph and Aseneth, 4 Ezra, the Apocalypse and The Shepherd of Hermas*. In her popular writing she has addressed such subjects as the Jesus Seminar, the Holy Trinity, sexuality and the human person, the authority of Scripture

within the Great Tradition, and Christian spirituality. Humphrey is a co-author, along with other members of the Primate's Theological Commission (Anglican Church of Canada) of a series of theological workbooks for congregational use, entitled *Wrestling with God*. She is at present completing the manuscript for a book provisionally entitled *Grand Entrance: Worship on Earth as In Heaven* (Brazos Press). This study will address the significance of worship as an action, space, and communion into which we enter with the entire church.

Humphrey is well known as a popular speaker at church, ecumenical conferences, and seminary events. For 25 years, she has been active as a regular speaker and committee member in the Anglican Communion on the parish, diocesan, national (Canada and the US), and international levels. In early summer 2009 she will be received into the Eastern Orthodox communion, and will make her church home at St. George Antiochian Cathedral in Oakland, with her husband and others of her family. At one time the musical director and organist at St. George's Anglican Church in Ottawa, she now participates in the PTS choir and plays oboe in a woodwind ensemble. She and her husband Chris have a daughter who is in college, two married daughters, three granddaughters and a new arrival on the way; it is their joy that the entire family is presently resident in the Pittsburgh area.

BYRON H. JACKSON

DEAN OF FACULTY AND VICE PRESIDENT FOR ACADEMIC AFFAIRS
AND LOUISE AND PERRY DICK ASSOCIATE PROFESSOR OF CHURCH
EDUCATION

Byron H. Jackson has taught at the Seminary since 1986. His areas of teaching include congregational dynamics, faith perspectives, teaching methods, program administration, and education theory. He is especially interested in helping students explore ways people learn through reflection on their everyday experiences.



An ordained minister in the Presbyterian Church (U.S.A.), Jackson has served congregations in North Carolina and Kentucky and has also worked on the staff of the General Assembly. He received his bachelor's degree from Randolph-Macon College, his M.Div. from Union Theological Seminary in Virginia, and his Ed.D. from Columbia University.

SUSAN L. KENDALL

DIRECTOR, DOCTOR OF MINISTRY PROGRAM

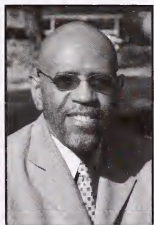


The Rev. Dr. Susan L. Kendall is the director of the Doctor of Ministry Program. She has served churches in Germany, Japan, Oregon, California, McLean, Va., Rockville, Md., and Washington, DC. Currently she serves as a parish associate at Lewinsville Presbyterian Church in McLean, Va. She has also worked as a program manager at Bread for the World Institute, as director of education and mission outreach at the Church of Pilgrims. She has been an editor/writer, office manager, and director

of proposal writing. Kendall is a member of the American Academy of Religion and a member-at-large of the National Capital Presbytery, Washington, DC. Her professional activities include working with the Company of Teachers at the Reformed Institute of Metropolitan Washington, and regularly teaching and preaching. She is part of the MidAtlantic Consultation on the Doctor of Ministry Degree; and is at work on planning a series of consultations for women in pastoral ministry and leadership. Kendall's publications include "Accounting for Globalization: The Theologian's Task," *Koinonia: The Princeton Theological Seminary Graduate Forum* and editor of *Sense of the Meeting: The Writings of Jack Willcuts*. In addition, she is completing a book about her experiences in Pittsburgh titled *Hunting for Jesus in Pittsburgh: Finding New Faith*. She earned her bachelor's from Azusa Pacific University, her master's of divinity from Wesley Theological Seminary, and her doctorate from Claremont Graduate University, School of Religion: Program of Theology, Ethics and Culture.

RONALD E. PETERS

HENRY L. HILLMAN PROFESSOR OF URBAN MINISTRY AND
DIRECTOR, METRO-URBAN INSTITUTE



The Rev. Dr. Ronald Edward Peters teaches courses in the areas of church and ministry, education, and ethics. He brings 18 years of pastoral ministry experience to the seminary classroom. An advisor on social witness policy and urban theological education for the Presbyterian Church (U.S.A.), Peters has conducted urban ministry workshops

and preached in Botswana, Cote d'Ivoire, Ethiopia, Ghana, Kenya, Namibia, South Africa, and Zambia and has observed urban theological education programs in Switzerland, Singapore, Thailand, and the Republic of China. His writings include *Urban Ministry: An Introduction* (Abingdon, 2007); co-edited *Africentric Approaches to Christian Ministry: Strengthening Urban Congregations in African American Communities* (University Press of America, 2006); edited *Faith is Health: A Devotional Bible-Study Series on Health, Volume 1* (Pneuma, 2004) and *Faith is Health: A Devotional Bible-Study Series of Health, Volume 2* (Pneuma, 2007); "Is This New Wine? Resistance among Black Presbyterians" in Ronald H. Stone and Robert L. Stivers (eds) *Resistance and Theological Ethics* (Roman and Littlefield, 2004), and "Christian Discipleship" published by the Presbyterian Church (U.S.A.) Men's Ministry Unit, a seven-lesson Bible study series on Mark's Gospel. He is married to Mary Smith Peters and they have two adult children.

ANDREW PURVES

PROFESSOR OF REFORMED THEOLOGY

A native of Edinburgh, Scotland, Andrew Purves received degrees in philosophy and divinity from the University of Edinburgh, and a Th.M. from Duke Divinity School. His Ph.D. is from the University of Edinburgh. Purves came to the U. S. in 1978 and was ordained by Philadelphia Presbytery. He served as minister of the Hebron Presbyterian Church, Clinton, Pa. until 1983, when he was called to join the faculty of Pittsburgh Theological Seminary. Purves has a long list of publications, both books and articles, academic and popular. Recent books include *The Search for Compassion: Spirituality and Ministry, Union in Christ* (with Mark Achtemeier), *A Passion for the Gospel* (with Achtemeier), *Encountering God: Christian Faith in Turbulent Times* (with Charles Partee), *Pastoral Theology in the Classical Tradition, Reconstructing Pastoral Theology: A Christological Foundation, The Crucifixion of Ministry*, and *The Resurrection of Ministry* forthcoming in fall 2009. Purves is married to the Rev. Catherine J. Purves, minister of the Bellevue United Presbyterian Church in Pittsburgh Presbytery. They have three grown children, Brendan, Gordon, and Laura.



MARTHA B. ROBBINS

JOAN MARSHALL ASSOCIATE PROFESSOR OF PASTORAL CARE AND
DIRECTOR, *PNEUMA* SPIRITUAL DIRECTION AND LEADERSHIP CERTIFICATE
PROGRAM



Martha Robbins holds the Joan Marshall Chair of Pastoral Care, a position that relates theological, psychological, cultural, and ethical insights to the practice of pastoral care. In addition, she is the director of *Pneuma*, a two-year ecumenical program that offers educational and supervised training in the ministry of spiritual direction and spiritual leadership. Robbins is a graduate of Maryville College (B.A.), St. Louis University (M.A.), and Harvard University (Th.D.). Prior to coming to PTS,

Robbins served as dean of students of an all-girls high school, director of campus ministry and The Human Development Program at Maryville University in St. Louis, and full-time spiritual director and retreat director at the Jesuit Spirituality Center in Louisiana. She remains active in facilitating retreats and workshops on various topics in Christian spirituality, spiritual formation, direction, and leadership, and pastoral care, and has lectured in Israel, Brazil, Australia, New Zealand, and Canada as well as the United States. As a licensed clinical psychologist, Robbins has worked in a number of counseling settings including The Cambridge Hospital at Harvard Medical School and the Family Centre in Lower Hutt, New Zealand. She co-founded the Pittsburgh Consortium on Faith and Health, the Spirituality and Psychology Program (an APA approved program for granting continuing education credits for psychologists and other mental health providers) and the Certificate Program in Spiritual Formation within the Continuing Education Department, all for which she remains an advisor and a frequent instructor. She is an active member of the Episcopal Diocese of Pittsburgh.

She is the author of published poems, numerous articles, book chapters, and a book, *Midlife Women and Death of Mother: A Study of Psychohistorical and Spiritual Transformation*. She authored and created a series of professional CDs, Guided Meditations on Sacred Scripture, for deepening the practice of praying with the Bible. She is currently working on a book, *On the Road Again: Transforming Faith in Times of Transition* exploring biblical, theological, and spiritual insights pertaining to the journey of faith as it is impacted by loss and transition. She and

her husband, Walter Bowman, make their home in Oakmont, Pa. Their son, Christopher, lives with his wife and two daughters in Southern California.

TIMOTHY D. SON

ASSISTANT PROFESSOR OF CHRISTIAN EDUCATION AND YOUTH
MINISTRY

Timothy D. Son joined the Seminary faculty in 2004 as assistant professor of Christian education and youth ministry. He brings six years of teaching and 14 years of ministry experience to the position. He received his bachelor's from Cornell University, his M.Div. and Th.M. from Princeton Theological Seminary, and completed his doctoral studies at Teachers College, Columbia University. His dissertation was "Learning through Rituals: Educational Roles of Rituals in the Formation of Congregational Identity in a Postmodern Society." Son has served as adjunct professor in Christian education at New Brunswick Theological Seminary and at New York Theological Seminary. His other teaching experiences include serving as assistant dean for student affairs and as professor at New Jersey School of Christian Education, project team member for congregational studies at Auburn Seminary and the Lilly Foundation Project, director of Christian Education Library at Princeton Theological Seminary (School of Christian Education), and program director for arts and crafts at French Wood Summer Academy. He was also appointed educator and seminar leader for the Three-Year-Educational Project of the Teacher's Training Program of the General Assembly of the Presbyterian Church (U.S.A.). His ministries include pastoring at four Presbyterian churches. He has worked with the Council of Korean Churches of Greater New Jersey as chairperson for the Youth Evangelism Committee and was head director and organizer of Hosanna 2002. Son has authored numerous publications focusing on Christian education, including *Asian Americans and Christian Ministry* (1999).



SCOTT W. SUNQUIST

PROFESSOR OF WORLD CHRISTIANITY



Scott W. Sunquist came to Pittsburgh in 1995 after teaching at Trinity Theological College in the Republic of Singapore for eight years. During three of those years he was also the pastor of Covenant Presbyterian Church. Sunquist received his B.A. from the University of North Carolina, his M.Div. from Gordon-Conwell Theological Seminary, and his Ph.D. from Princeton Theological Seminary. Previously he worked for six years as a campus staff member for Inter-Varsity Christian Fellowship both

in Virginia and in Massachusetts. Sunquist's main interests are in the areas of Christian mission, evangelism, and world Christianity. He has written articles in the areas of mission theology, pluralism, and Asian Christianity and at present is doing research and writing on world Christianity. Sunquist is the editor of the *Dictionary of Asian Christianity* and is the co-author with Dr. Dale Irvin of *History of the World Christian Movement*, in two volumes. He and his daughter, Caroline Becker, co-edited *A History of Presbyterian Missions, 1945-2007*. In addition to his teaching at the Seminary, Sunquist is involved in the World Mission Initiative and the World Christian Discipleship programs at Pittsburgh Theological Seminary. He and his wife, Nancy, have four grown children and two grandsons.

RON E. TAPPY

G. ALBERT SHOEMAKER PROFESSOR OF BIBLE AND ARCHAEOLOGY AND DIRECTOR, KELSO BIBLE LANDS MUSEUM



Dr. Ron Tappy is the G. Albert Shoemaker Professor of Bible and Archaeology. He also serves as director of the James L. Kelso Bible Lands Museum and as the project director and principal investigator of The Zeitah Excavations, an archaeological field project at Tel Zayit, Israel (www.zeitah.net). In addition to completing graduate work at the Jerusalem University-College and the Oriental Institute of the University of Chicago, Tappy received an MATS degree *summa cum laude* from Gordon-Conwell

Theological Seminary and his A.M. and Ph.D. (with distinction) from Harvard University. His teaching focuses on the life and literature of the Old Testament period, Biblical Archaeology, and the history of Israel, and his teaching method examines ways in which the broader cultural context of biblical Israel shaped both the world of the biblical writers and, by extension, their theological outlook.

Tappy's research and publication interests center on the interrelated nature of the cultural, political, and economic history of Iron Age Israel as well as the various ethnic groups with whom Israel interacted. He began excavating at various sites in Israel over 28 years ago, and his current field research entails directing The Zeitah Excavations, a full-scale field exploration of a Late Bronze–Iron Age town in the Shephelah ("lowlands") region of biblical Judah. During the 2005 season of excavation, his team discovered an inscription incised in stone in the earliest known securely datable, complete Hebrew alphabet (see *New York Times*, Nov. 9, 2005). He has written articles on a variety of topics, including subjects in biblical archaeology, ancient Israelite burial customs and beliefs about the afterlife, the 23rd Psalm, and the Ten Commandments. He is a leading authority on the archaeology of Israelite Samaria and has written two books on that subject and recently co-edited a book entitled *Literate Culture and Tenth Century Canaan: The Tel Zayit Abecedary in Context*. Prior to accepting his current position at PTS, Tappy taught at Westmont College in Santa Barbara, Calif., and in the Near Eastern Studies Department at the University of Michigan. He is married to Connie Gundry Tappy and has one daughter, Madeleine Rose Tappy.

SHARON A. TAYLOR

DONALD G. MILLER LIBRARIAN AND DIRECTOR, BARBOUR LIBRARY

Dr. Sharon Taylor is the Donald G. Miller Librarian and director of the Barbour Library. Before coming to the Seminary in 2007, she served for 17 years as the director of the Franklin Trask Library, Andover Newton Theological School. A native Virginian, she received her B.A. and M.L.S. from Florida State University, her M.Div. from Reformed Theological Seminary, her Th.M. from Princeton Theological Seminary, and her Ph.D. from Boston College. Taylor has served as president and member of the board of directors of the American Theological Library Association.



Other professional activities include membership in the American Academy of Religion and the American Society of Church History. She has also served on several accreditation teams with the Association for Theological Schools in the United States and Canada. Her scholarly interests include 19th century American church history, Presbyterian and Congregational history, and the history of missions, particularly the early movements in the United States. She is an ordained elder in the Presbyterian Church (U.S.A.).

STEVEN S. TUELL

ASSOCIATE PROFESSOR OF OLD TESTAMENT



After studying at West Virginia Wesleyan College and Princeton Theological Seminary, Tuell earned his Ph.D. in Hebrew Bible at Union Theological Seminary in Virginia. He taught at Erskine College, S.C. (1989-1992) and Randolph-Macon College, Va. (1992-2005), receiving numerous awards for teaching excellence. Tuell's particular research interest is the biblical literature of the early Persian period. He has written numerous articles and book reviews, including multiple entries in *Feasting on*

the Word (a commentary on the Common Lectionary published by Westminster John Knox), and has also been a frequent contributor to the United Methodist Publishing House Adult Bible Studies curriculum and Bible Reader series. Tuell has written a study of Ezekiel 40—48 in the Harvard Semitic Monographs Series, a commentary on 1 and 2 Chronicles in the Interpretation Series, and with John Strong co-edited a Festschrift for S. Dean McBride Jr. His most recent book is a commentary on Ezekiel, published by Hendrickson in the New International Commentary on the Old Testament series in 2008. He is now writing a commentary on Nahum through Malachi. An ordained elder in the United Methodist Church, Tuell has served churches in Pennsylvania, New Jersey, West Virginia, and Virginia. He is a member in full connection of the Western Pennsylvania Conference of the United Methodist Church, and preaches and teaches frequently throughout the area. He and his wife Wendy have three college-age sons.

GEORGE E. TUTWILER

ORGANIST / CHOIRMASTER AND INSTRUCTOR IN CHURCH MUSIC AND
UNITED METHODIST STUDIES

George E. Tutwiler has been at the Seminary since 1981. He received his bachelor's in music and English from Geneva College, where he was elected to Who's Who among Students in American Universities and Colleges, and a lecturer in music. He earned a certificate in theological studies from Wesley Theological Seminary, and his further graduate studies were taken at Union (NY) Theological Seminary School of Sacred Music and the University of Pittsburgh. Widely known as a recitalist, conductor, clinician, and lecturer, he was dean of the Pittsburgh Chapter, American Guild of Organists, and served as a member of the Guild's National Council for eight years as councilor for the Mid-Atlantic States; he also served a six-year term as the national director of the Committee on Seminary and Denominational Relations. He is a vice president of the Pittsburgh Concert Society. An ordained elder in The United Methodist Church, he is a member of the World Methodist Council. For nearly 40 years, Tutwiler was an associate pastor/minister of music at three Pittsburgh area churches (First United Methodist Church of Pittsburgh, Eastminster Presbyterian Church, and Coraopolis United Methodist Church). A member of the Hymn Society in the United States and Canada, and the Fellowship of United Methodists in Music and Worship Arts, his research interests revolve around global congregational song and the renewal of liturgy and music in the Christian Church. He has published several articles and reviews.



EDWIN CHR. VAN DRIEL

ASSISTANT PROFESSOR OF THEOLOGY

Edwin Chr. van Driel joined the faculty at Pittsburgh Theological Seminary in 2009. Previously, he taught for two years at Fordham University. A native of Rotterdam, the Netherlands, he holds master's degrees in theology and philosophy from Utrecht University, the Netherlands, and an M.A., M.Phil.,



and Ph.D. in religious studies (theology) from Yale University. Van Driel's current interest is in Christology, eschatology, and ecclesiology. His *Incarnation Anyway* (OUP, 2008) analyzes and defends the idea that the incarnation is not contingent upon human sin, but is rather central to creation's beginning and eschaton. His next book project focuses on Resurrection, Ascension, and Pentecost, and their implications for the Church's preaching, common life, stance in politics and culture, and eschatological expectations. He has also published on Schleiermacher, Barth, and American ecclesiology, and he contributed several essays to *Feasting on the Word: Preaching the Revised Common Lectionary*. Van Driel is a member of the Presbyterian Committee on Congregational Song, which prepares the new hymnal for the PC(USA). He is married to the Rev. Kimberly Miller van Driel, a pastor in the Evangelical Lutheran Church in America. They have one son.

JOHN E. WILSON

P.C. ROSSIN PROFESSOR OF CHURCH HISTORY



John E. Wilson, professor of church history, has taught at Pittsburgh Theological Seminary since 1984. In 1999 he was named vice president for academic affairs and dean of the faculty and served in this capacity until June 2005. Before coming to Pittsburgh he was Privatdozent for Church History at the University of Basel, Switzerland, and, for 12 years, a parish minister in the Swiss Reformed Church. He was ordained to Word and Sacrament in the Swiss Reformed Church. After coming to

Pittsburgh, his ministerial status was transferred to the Presbyterian Church (U.S.A.). His B.A. is from Emory University, his B.D. from Drew University Theological School, and his doctorate from Claremont Graduate School; he also has a *theo. habil.* from the University of Basel. He received research fellowships and stipends for study in Basel and was also a visiting professor at the Protestant Theological Faculty of the University of Prague in 1996. Although he teaches all periods of church history, his main area of research is 19th century hermeneutics and religious thought. His books include: *Introduction to Modern Theology*; *Schelling und Nietzsche*; *Schellings Mythologie*; *Heinrich W.J. Thiersch und sein Lehrer Schelling*; and *Gott, Mensch und Welt bei Franz Overbeck*. He also translated and wrote the introduction and notes to *On the Christianity of Theology*, by Franz Overbeck. He is married and has three children and two grandchildren.

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This award, named after one of the Seminary's founders, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary.

Recipients of the award since its inception have been:

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2006	The Most Reverend Metropolitan PHILIP (Saliba)
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2002	Edwin V. Clarke Jr.
2001	Henry Luce III
2000	The Hon. Justin M. Johnson and William S. Hansen (posthumously)
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1996	Nancy Hart Glanville and Ada and Peter Rossin
1995	Harold E. Scott '46 and Mary Ellen Scott
1994	James E. Lee and James A. Walther Sr. '42
1993	Nathan W. Pearson
1992	Dwight C. Hanna, M.D.
1991	Henry C. Herchenroether Jr.
1990	Hugh Thomson Kerr Jr. '34 and George D. Lockhart
1989	Andrew R. Cochrane and H. Parker Sharp
1988	None given
1987	Henrietta T. Campbell (in memory of Robert D. Campbell)
1986	Benjamin R. Fisher and G. Albert Shoemaker

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The Calian Award for Campus Community Service is given to an exemplary member of the Pittsburgh Seminary Community who demonstrates excellence in carrying out responsibilities and

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2009	Charles Partee
2008	Patricia G. Beam
2007	Edward Kenderski
2006	Linda Smith

ALUMNAE/I

There are approximately 2,800 living alumnae/i of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, more than three quarters of the Seminary's graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents; seminary and college faculty and administrators; chaplains in the military, hospitals, hospice, and prisons; missionaries; and as synod and presbytery executives and staff. Eleven Seminary alumnae/i have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.

Each year the Alumnae/i Council receives nominations and selects the Distinguished Alumnae/i.

Recipients of the award since its inception have been:

2009	William B. Anderson '50, James E. Davison '69, St. Paul Epps '42, Myles W. MacDonald '55
2008	Leon D. Pamphile '74; Albert Schartner '56/'61; Richard E. Sigler '52; Joseph D. Small '66
2007	Lillian D. Anthony '53, John C. Peterson '55/'79, Jo Ann Griffith '59, Jeffrey F. Bullock '85
2006	W. Fred Graham '55, John G. Lorimer '51, James J. Robinson '59, Lisa M. Dormire '86
2005	Darrell W. Yeane '56, Stephen D. Crocco '78, Carolyn J. Jones '77/'89
2004	Harold E. Kurtz '51, Jean H. Henderson '68/'91, Richard L. Rohrbaugh, '61

- 2003 Susan L. Nelson '79, Francis W. Park III '57,
James F. Reese '49
- 2002 Stephen L. Polley '54/'75, John W. Stewart '59,
Donald P. Owens Jr. '69
- 2001 R. Douglas Brackenridge '57, Keith A. Brown '61,
Sonja M. Stewart '64
- 2000 Glendora B. Paul '68, Robert L. Kelley Jr. '51,
Helsel R. Marsh Jr. '68/'87
- 1999 John T. Campbell '74, Kenneth E. Bailey '55,
Josephine Whitely-Fields '79
- 1998 Sue Sterling Montgomery '77, David W. McCreery '73
- 1997 Gail Buchwalter King '66/'76, Harold E. Scott '46,
James A. Walther Sr. '42
- 1996 Theodore W. Kalsbeek '51, William M. Paul '59,
Jack B. Rogers '59
- 1995 Neil M. Stevenson '55
- 1994 Donald K. McKim '74, Linda Jo McKim '77
- 1993 Bruce W. Thielemann '59
- 1992 L. Gordon Tait '51
- 1991 William P. Barker '50/'79
- 1990 C. Kenneth Hall '54/'78
- 1989 Richard K. Kennedy '44
- 1988 William Boyd Grove '78
- 1987 Evelyn W. Fulton '49
- 1986 John M. Fife '67
- 1985 Robert H. Meneilly '47, George Walker Smith '56
- 1984 William G. Rusch '50/'75
- 1983 T. David Parham Jr. '44
- 1982 Edwin B. Fairman '40
- 1981 Platte T. Amstutz '08
- 1980 None given
- 1979 Fulton C. Kissick '50
- 1978 William H. Kadel '38, Fred M. Rogers '62
- 1977 W. Don McClure '34, John M. Bald '40,
J.Y. Jackson '28, W. J. Harper McKnight '25,
Samuel W. Shane '28, Robert F. Stevenson '44
- 1976 J. Lowrie Anderson '25/'44,
Robert Wesson Gibson '21, Clinton M. Marsh '44,
Frederick W. Evans '04, James L. Kelso '18,
Clifford E. Barbour '22, William B. Wilson '24,
John C. Smith '28, Samuel C. Weir '29,
Theophilus M. Taylor '41

DIRECTIONS TO THE CAMPUS

FROM THE NORTH AND EAST

Take PA Turnpike (I-76) to Interchange #48 (Route 28). Follow signs to Route 28. Once on Route 28 S, exit to the left onto the Highland Park Bridge. Proceed across the Highland Park Bridge. Get in the right lane on the bridge and come off on the Butler Street exit. Merge onto Highway 8. Turn left at the first light onto One Wild Place. It comes up very quickly. The road winds up the hill past the Pittsburgh Zoo (on the left) and makes a sharp hairpin turn to the right near the top. You'll see a "Stop Except for Right Turn" sign. At the next intersection, make a left onto Bunker Hill Street. At the top of the hill, make a right onto Highland Avenue. Proceed down Highland Avenue to the Seminary, located on the left, one and one half blocks past the first traffic light.

FROM THE SOUTH

Take Interstate 279 N to Pittsburgh. Go through the Fort Pitt Tunnel and over the bridge, bearing to the right on Interstate 376 to the Forbes Avenue (Oakland) exit. Go down Forbes Avenue to the 10th traffic light, Bellefield Avenue (approximately 1.0 mile). Turn left. Then turn right at the next light onto Fifth Avenue. Proceed through 10 traffic signals (approximately 1.6 miles). Turn left at the 10th light onto Highland Avenue and continue through seven traffic lights (approximately 1.3 miles) to the Seminary, located on the right.

FROM THE WEST

Take Route 22 W to Monroeville. Follow signs to 376 W (Parkway East) to Pittsburgh. Exit off 376 W to Route 8 at the Wilkinsburg Exit, #8B. Follow Penn Avenue/Route 8 toward Wilkinsburg. Travel about 4 miles. Turn right at the stop light onto Highland Avenue. The East Liberty Presbyterian Church will be on your left. Follow Highland Avenue past Peabody High School (on your left) to the Seminary, located on the right.

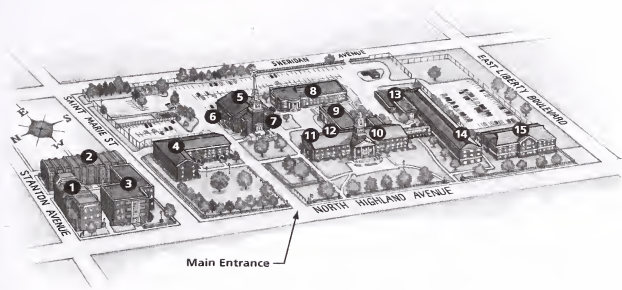
FROM THE AIRPORT

Take PA Route 60 S out of the airport grounds. 60 S will merge with 279 N, which will take you through the Fort Pitt Tunnels onto the Fort Pitt Bridge in downtown Pittsburgh. Stay in the right lane on the bridge, which will lead you onto 376 E. Stay in the right lane on 376 E and take the Forbes Avenue/Oakland exit, which

puts you onto Forbes Avenue in the neighborhood of Oakland. At the point where Forbes widens to four lanes, get into the second lane from left (all four lanes travel in one direction). Take Forbes to the T-intersection with Bellefield Avenue, opposite the entrance to the Carnegie Museums. Turn left onto Bellefield. At the next traffic light, turn right onto Fifth Avenue. Take Fifth through 10 traffic lights to Highland Avenue. Turn left onto Highland and follow it through seven traffic lights. You will see the Seminary campus on your right.

If you should arrive on campus after 4:30 p.m., look for a Security Guard to assist you in getting to your final destination. The phone number for the Security Guard is 412-889-2208. There is also a red security telephone on the back wall of the Chapel (outside); when you pick up the receiver it will automatically dial the security guard. If you are checking in to guest housing after 4:30 or on the weekends, contact the Evening Host at 412-316-6406.

CAMPUS MAP



- | | |
|--------------------------------|-----------------------------|
| 1. Anderson Apartments | 11. Kelso Bible Lands |
| 2. McMillian Apartments | Museum Entrance |
| 3. Highlander Apartments | 12. Shakarian Campus Center |
| 4. Samuel A. Fulton | Entrance |
| Memorial Apartments | 13. William H. Kadel Dining |
| 5. Hicks Memorial Chapel | Room |
| 6. Cokesbury Bookstore | Basfield Dining Room |
| 7. Auditorium Entrance | President's Dining Room |
| (Lower Level) | Starr Dining Room |
| 8. Clifford E. Barbour Library | 14. John McNaugher |
| 9. John Knox Room | Memorial Hall and Lounge |
| 10. George A. Long Hall | 15. Calian Residence Hall |

This catalog is a statement of the policies, personnel, and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary.

Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel, and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes.

Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-Laws, Academic Regulations, Student Handbook, and Board and Faculty Minutes.

Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin, and without regard to age, physical ability, or gender. Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Commission on Higher Education.

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